

# WORONI

THE JOURNAL OF THE AUSTRALIAN NATIONAL UNIVERSITY STUDENTS' ASSOCIATION. Vol. 21. No. 8 July 2nd, 1969. Price: 10cents.



**DON'T  
JUST  
TALK  
DO  
SOMETHING**

**Social Action      Student Power      Blacks**



# WORONI



A couple of weeks ago the SRC passed a motion to look into what the SRC thought WORONI should do. They requested me to write an outline of my policy. Some people may say it is admirable to see such interest expressed in WORONI by its financial directors. However, I see this as unjustified interference with the paper.

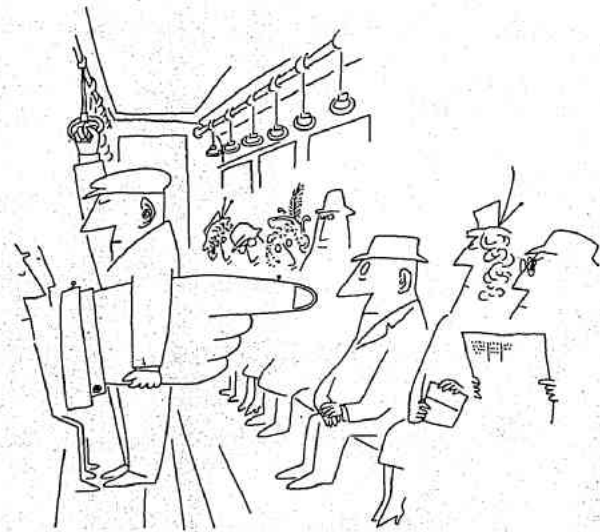
The motion came up after a vitriolic attack on my editorship by elder statesmen Alan Brooks, Russell Miller and Charles Alexander. The new SRC one by one, were pleased to inform me of WORONI's faults (most of which, by the way, I agree with).

The reason I am annoyed is not because I have been criticised but because the SRC showed a total lack of understanding to the problems of producing a paper. It is easy to get talkers to criticise, but to get them to ACT is another matter. The 40th SRC is typical, they talk too much. Excepting Social Action (involving maximum 3 members) the new SRC has done little or nothing, I see little hope of this situation changing.

I will make it clear now, I am very willing to listen to criticism and even more interested in those willing to put their words into action. I'd like to hear criticism in the WORONI office, NOT at SRC Meetings. I am not interested in helping the SRC in deciding what it should do in a long series of formal publications committee meetings.

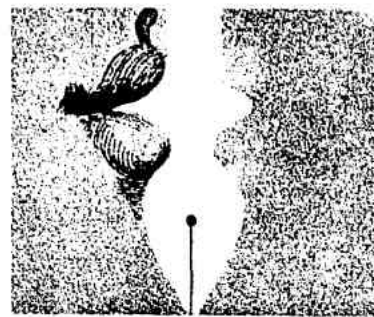
The WORONI editor and staff have more practical things to do than sit around and make philosophy of "the function of a student newspaper."

Stop talking, do something!



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## LETTERS

### Blaxland not Bugged

Dear Sir

I would like to comment on some of the points raised in "Lectern Reversed" in the last issue of WORONI (June 18th) and in particular reply to some of the assertions attributed to Professor Ovington. As any regular reader of "Lectern Reversed" will know I am labouring under some difficulty in this process because it is always a task somewhat akin to a labour of Hercules to discern which comments are those of the subject being interviewed, and which are simply the bizarre manifestations of the scrambled syntax of Mr Boddy (Jr.). I hope that I will be forgiven for stating the obvious when I comment that with suitable diligence and practice in writing English, Mr Boddy will soon be able to aspire to the level of functional illiteracy.

However, assuming that the mysterious entity mentioned in "Lectern Reversed" as "Chris Blackard" is myself, I would like to comment on my supposed dishonesty in stating that "university staff were lazy and incompetent." My article in the "Sun-Herald" was necessarily quite short for reasons of space. In it I attempted to outline in very broad terms some of the ideas that were motivating some students seeking to widen the area of student participation in university government. I attempted to point out the diversity of student opinion on the matter (ranging from extreme radicalism to complete apathy) as well as expressing the desire of students to have some concrete participation in making the decisions which govern their academic and personal lives at the university. I also stated that SOME (not all) academics are lazy and incompetent teachers, and that students should be entitled to bring such deficiencies in the ability of teaching staff to the attention of those charged with appointing them. I did not state (or attempt to imply) that all, or even a majority, of university staff were lazy and incompetent as would appear from "Lectern Reversed" - I merely pointed out that some people like this exist.

It would appear from "Lectern Reversed" and from what else I know of the Forestry Department that staff relations are very good and that a definite "community ethic" exists there. For these reasons it may be hard for those in the Forestry Department to appreciate that not all Departments and Faculties at ANU are similarly blessed. It is for these reasons that some student politicians are taking time off from "keeping fit" and trying to improve the quality of the institutional life at ANU.

However, I can't help but feel that it is a definite reflection on the quality of the intellectual life of the Forestry Department for one of its most senior members to state bluntly that people who keep out of student politics are "nice guys". It is as idiotic as stating that everyone in the Forestry Department is a "rugger-bugger". I would like to add that regardless of whether or not Dr Furness would approve of my physical condition, I have enough confidence in my stamina to know that I would not be "buggered" in holding down Professor Ovington's job for one week. (Perhaps mildly shagged).

I hope that Forestry Department manages to attract more women as Professor Ovington apparently desires them - then perhaps the already "warm but not uncomfortably close close relationship" engendered by the

staff student camping trips could not help but improve. In closing it is with some trepidation (and a fervent prayer to the proof reader) that I sign myself.

Chris Blaxland  
Undergraduate Rep. on Council

### Loving Lyndal

Dear Sir

It was about time that someone had the guts to stand up and take a crack at the State Aid for independent schools issue. WORONI has had the courage to say what needs to be said and yet hasn't been said by the ordinary news media.

This is an example of what WORONI can and should do.

Lovingly yours,  
Lyndal Scott

### M. Collins speaks?

Dear Sir,

By his woeful attempt to denigrate in one sweep the whole range of people concerned in the campaign for State Aid, (clergy, parents and children alike), Augustus has, in fact, conceded the case of the Catholic schools.

This is basically that Catholic parents are responsible for the Christian formation of their children, and are bound by conscience to give their children the education they desire, both spiritually and academically. This right the Government may not destroy, by virtually forcing its own system upon them, a system which lacks one of the basic requirements, while at the same time extorting their taxes without acknowledgement.

But nowhere does Augustus care to examine this basic principle. Rather, he prefers to drag in a host of irrelevant side-issues, connecting in the main of nothing more than a series of incredible charges against Catholic schools and Catholic education in general, all totally unsupported.

If it is true, as Augustus states, that "the lack of serious discussion on the subject is deplorable," then I fail to see how his own dissertation is in any way going to rectify this situation.

Gerard Joseph

### Deprived

Dear Sir,

The article "Who needs State Aid anyway?" has stirred me deeply enough to break the hallowed traditions of science students and put pen to paper to violently protest about my deprived childhood.

To think I spent five years in a Catholic boarding school and never once did I or my classmates get up to any "gas perversions". Six hundred of us, daily accumulating sexual deviations in our female deprived environment, never once celebrated our psychological insufficiencies with a homosexual orgy.

I never realised until now what a disappointment we must have been to our sexually ignorant teachers. But for all my deprivations, I find satisfaction in that I could have been worse off and been taken for the ride Augustus has.

His article contains some gems of innocent ignorance suspended in an

otherwise homogeneous gel of biased rot. This article is so ill-informed it does not merit intelligent consideration. May I venture my own answer to the question 'Who needs State Aid anyway?' Education does. The way money and man power are employed in Australian Education today, the real villain is not the Catholic school system, even though it has its faults, but the Federal and State Governments which think education is only worth the pittance at present allotted to it.

Roger Morris

### Probably

Dear Sir,

Has anyone any hints on isometric sex?

Hall beds are unspeakably squeaky.

Squeaked off

### Seelaf talks

Dear Sir,

I would like to draw the attention of your readers to the Tertiary Planning Seminar to be held at the University of New England from 11th to 16th August.

All the heavies will be there, including the Honourable Malcolm Fraser (Education and Science), and Internationally known speakers from France, Canada, U.S.A., the U.K. and Australia will present papers.

It has been decided that six students be invited to contribute, but here's the hitch, it costs \$60.00 and you must live-in. If the seminar is to be a success, students must have a place.

I therefore urge your readers to nominate for the six positions, but feel that a part-time student working in Education and Science may be able to wangle the \$60.00 and still represent students at this once-in-a-lifetime seminar.

Nominations should be made at the S.R.C. office before 15th July.

Tony Seelaf,  
Education Officer.

### ...and talks

Dear Sir,

Recent elections and the coming Federal Election have produced an awareness of "State Aid" as a political lever. N.U.A.U.S. policy on State Aid probably doesn't express the sum of all student opinion when it opposes the use of state aid as an election promise, and opposes it also because State schools are in such a fix; but herein lies the contradiction; NUAUS is campaigning for Education Equality as an issue in the next election. Could it be that the NUAUS is hoping to obtain education equality for state schools only?

Tony Seelaf,  
Education Officer.

**MORE LETTERS PAGE 18**



# TO SCRAMBLE OR NOT

William Packard, warden of Bruce Hall since its opening in 1961, was originally attracted to Canberra when the proposal for the first mixed hall of residence in Australia was put forward. His special interest in communal living of this sort stemmed from his final year at University at Christchurch, where he shared a house with four other men and two women students. He felt that this "real community" was also possible in a university hall. The success of Bruce Hall soon established a trend, so that in Australia at the present time, there are more than a dozen other mixed halls.

Mr Packard's latest move is towards the 'scrambling' of Bruce Hall; that is, no longer having distinct men's and women's blocks, but entirely mixed ones.



Warden Packard - "Scrambler"

He states one of the major reasons as added security for the women. That although within the past eight years, there have only been three attacks on women in their blocks, there is evidence that as Canberra grows larger, the frequency of these attacks will increase. The possibility of there being men and women in the same block, will be a form of security and should act as a deterrent to further intruders.

Mr Packard also feels that in all senses of the word, the Hall will represent more of a true community and normal pattern of living.

The likelihood that the noise level will be reduced, is also a combining factor which has led the Warden to seriously consider the scrambling of Bruce Hall. He adds that if Bruce should become mixed in this way, the individual starting at ANU would be given a complete variety of choice in his preference for accommodation, choosing either a 'scrambled' hall, a mixed hall or an entirely mens or womens college.

Mr James Pitman, President of the Bruce Hall JCR was opposed to the Warden's plan. He suggested that even in Eastern society, living in close proximity to those other than relatives or family was not

considered 'normal'. He felt that Mr Packard's statement that the scrambling would represent more of a normal way of life was questionable. He conceded that the security factor was an important one, but was reluctant to agree that the noise level would possibly be reduced. On the contrary he felt that women who might complain about the noise, would only create more friction.

Naturally, an immediate change cannot take place. Bruce Hall members are at present discussing the idea and considering the principles for and against it. They will also be returning a questionnaire voicing their opinions of the idea. It is clear, however, that if a large enough majority are for the complete integration of blocks and with the approval of the governing body, a step in that direction would be taken in the very near future.

# COUNTER LECTURES IN POLY-SCI

Pressure for change in the ANU's Political Science Department has reached a new stage with the first series of counter-lectures.

For the first time on this campus, students and staff have openly challenged their courses and pointed to the shortcomings in them by a regular series of discussions on topics not covered in normal lectures.

The counter-lectures, which are held each Saturday at 2 p.m. in the Haydon-Allen Tank, are given by staff members in the Department, by visiting Political Science lecturers from other universities, and by research students in the Institute.

This Wednesday (July 2nd) at 12.35 p.m. a special counter-lecture will be held in the Haydon-Allen Tank on American Foreign Policy. It will be given by a tutor in the Department and researcher, Michael Kahan, who is visiting Australia from the United States.

During the lecture, he criticised the consensus approach to politics adopted at the ANU, and stressed the importance of the politics of conflict with which students at this university are left largely unaware. He stressed the inadequacy of the institutional approach.

This follows two lectures on this subject by Mr John Bennetts, former Vietnam correspondent for the 'Age', who was appointed last year as a senior lecturer in the department.

Other counter-lectures this term will be given by Mr Bruce McFarlane, on "The Power Elite in Australia", Mr McFarlane is a senior lecturer in the Department.

A spokesman for the Politics Society said it was advisable for all 2nd year Political Science students to attend in order to gain a complete account of American foreign policy, and a balanced picture of an important topic on which there may be an examination question at the end of the year.

Mr Robert Gollan, a senior fellow in the Institute, will speak on "The Radical Tradition in Australia", and Mr John Playford, a lecturer at Monash University, will speak on "Kind Hearts and Consensus". Several other university political scientists will also be heard.

The time, of 12.35 p.m., has been set for the benefit of part-time students. Other students, who have 12.00 - 1.00 p.m. lectures are advised to attend at 1 p.m. Students from other departments are also invited to attend.

Mr Robert Cooksey will speak on "Parliamentary Cretinism - The ALP as a Political Machine". He is a lecturer in International Relations.

The first counter-lecture in the series was held the Saturday before last. Mr George Westbrook, a tutor in the Political Science Department, spoke on the subject "Some Conservative Approaches to Political Science."

Most of the topics will be relevant to the courses undertaken in the Department and there will be ample time for discussion and debate at the end of each lecture.

[Woroni believes that such critical discussion and debate should be an integral part of university life and hopes that students and staff in other departments will follow the lead of the Politics students.]

# NEWS NEWS NEWS

## BRIEFS

Oh! What joy the SEMESTER brings!!! Professor Brown of Science fame last year informed students in the Science Faculty that everything would run smoothly with the semester system. Now that the first semester is drawing to a close it is about time to assess just how good the semester system is. No one can doubt that as an academic proposition the semester system is ideal; flexibility, allowing either generalisation or specialisation being its greatest attribute. However the system is running far from smoothly. WORONI would like to know what is being done to ensure that there isn't a repeat of the lecture clash problem in the second semester, why are exams being crammed up so that some students have three exams in three consecutive sittings, what arrangements are being made for students doing Maths and who have to attend lectures and do assignments during semester exams, will the results of the exams be available before the beginning of the second semester etc.....

THE SRC'S VALIANT STAND. The SRC, in an attempt to become closer to the masses decided to hold its last Thursday's meeting in the Union. Members of the SRC expressed a hope that if the SRC made an effort by coming half-way and moving out of the Mills Room, the students would make an effort to find out what is going on by attending the meetings. WORONI says 'bloody good' (paternalistically of course).

DUCK-IN-AND-SEE-DUCKETT-DAY. The SRC part-timers' representative has taken the unprecedented step of actually telling students that he is willing to try and help students. In a letter to Woroni, Mr Duckett said:

"I would be most grateful if any student, especially part-timers, would come and see me.... I am available for consultation or questioning 11-12 a.m. Wednesday in the SRC Office."

WORONI hopes that this open door policy, which was originated by Alan Brooks when President will also be adopted by other members of the SRC, and more importantly, will be availed of by students.

IN ANTICIPATION OF AMALGAMATION. The Union, SRC and Sports Union are at present negotiating once again on amalgamation. A sub-committee has been established to investigate the whole structure of student government, and it is expected to publish a report before the end of term. In the President's Report for 1969, Alan Brooks said:

"Amalgamation is a realistic and sensible proposition, capable of giving increased benefits to students...."

This comment, together with the persuasive arguments in favour of the proposal in Woroni issues 9 and 11 last year, has yet to be refuted.

SRC SOCIAL ACTION GROUP is designed for the student with a conscience about the society in which he lives. In a report on poverty published in Woroni last year, Joe Payne said:

"One in sixteen Australians is poor.... Many old pensioners are too proud or shy to ask for help; their plight is only revealed when they are taken to hospital suffering from malnutrition. One old man who used newspapers for blankets was given a heater for his tiny room...but he almost died from exposure because he could not afford to turn it on."

THIS IS ONLY ONE SMALL ASPECT OF THE SOCIAL PROBLEM FACING OUR SOCIETY TODAY. Join the SOCIAL ACTION GROUP by enquiring at the SRC Office or by attending one of the Group's meetings as advertised in NEWEEK.

It appears that THE WIZARD (No, not the Chancellor - that weird bloke from NSW Uni.) is about to try once again to make an appearance on the ANU campus. The exact date of his expected materialization is not yet known so watch out for a puff of smoke and a brilliant blue flash. If somebody hasn't blown up the Union, it may be him (No, not the Chancellor, THE WIZARD). Better still, read NEWEEK.

INSIDE-OUT is UPSIDE-DOWN. The SRC was informed last week that the comperer of the dynamic student radio programme INSIDE-OUT, had resigned. It's about time the SRC took some action over the programme. During Miss Fearn's period as Broadcasting Officer the programme and the SRC became virtually out of touch with each other. Miss Fearn made no attempt to attend SRC meetings to report on her activities, and the SRC procrastinated in setting down regulations to define both the aims and functions of the programme, and the powers and duties of the Broadcasting Officer. The result was a position of mutual lack of co-operation. Now with the appointment of a new Broadcasting Officer becoming necessary, it is about time the SRC took positive action to ensure close contact and a measure of control over this vital form of communication for which it is, after all, ultimately responsible.

**WORLD DEVELOPEMENT WEEK IS COMING.**  
**ON: 14th. - 18th. JULY.**  
**AIMS: (1) to point out the need for developement in a world of have's and 'have-nots'.**  
**(2) focus attention on deficiencies in the development of many countries**  
**(3) examine Australia's role in internationale development**  
**(4) discuss the role of students in such development.**  
**PROGRAM: speakers, hecklers, entertainers, (from far and near),**  
**See posters etc. during the week.**



# ABSCHOL ACTION

Two weeks ago, A.N.U. Abschol had one of its infrequent meetings. The meeting was called mainly due to dissatisfaction on the part of several members, with the course Abschol was following.

The meeting was attended by only eighteen members and began with an attempt to get new staff for the "Aboriginal Quarterly". The appeal by editor, Penny Joy, was met with disinterest. Abschol, it seems, has lost any appeal for action.

As the meeting dragged on, with reports of impending raffles, it became obvious that some members, at least, were dissatisfied with this course of events. Sheila Haydn led the appeal for some more action on Abschol's part. The restless elements of Abschol feel that there must be more to do for aboriginals than have raffles and money miles.

This issue was highlighted, and the meeting eventually hotted up, when Local Abschol Director, Michael Wright read his report on the National Abschol Conference in May. He said that he considered the conference to be almost useless to A.N.U. Delegates because much business was centred around the concepts of social action and seminars for Aboriginals. Michael explained that Canberra was unique in that it had no aboriginals but a Parliament, and thus A.N.U. Abschol should be concerned with petitioning parliament and the like.

It was pointed out to him, however, that though there were few aboriginals actually in Canberra, there are large numbers within thirty-six miles. Michael Wright replied that thirty-six miles was too far away for any good to be done on the soc-

ial action side. This was quite an incredible statement and seemed to show a lack of willingness to take on any such ambitious projects. Abschol members, however, were not so sure that Yass is too far away for any attempts at social action. About seven or eight members signed up as being interested in an exploratory trip to Yass next weekend. Woroni hopes to report the progress of this trip in the near future.

The last item on the agenda was the directorship of Abschol. Mr. Wright informed the meeting that he was unable to continue as Director. The reasons he gave for this action were his incumbency of the Vice-Presidency of the S.R.C. and work load. It was surprising that the meeting took this so quietly. It seems that the first thing Wright should have done was to explain why he considered the S.R.C. more important than Abschol. However, the meeting was content with Wright's action. Woroni, however, would be interested to know the reason. We consider Abschol to be missing tremendous opportunities to aid aboriginals in many ways in this district. There are aboriginals living in poverty on the South Coast. If keen surfers can go down there every weekend, why not Abscholars.

## SOCIAL ACTION FIRST MEETING

On Friday June 20th the first meeting of the ANU Social Action group was held. Although Social Action has been endorsed by the 40th SRC it was noted that only two members were present.

Social Action is intended to involve not only students but also the general public. The first step in educating the community to the aims of social action is a seminar to be held on the weekend of July 25-27. Topics for the seminar will include: Poverty in Canberra, Social Services, education, Criminal Law Reform and a debate that 'Responsibility for social welfare lies with the Government'.

The Social Action group is hoping to work on two levels - Direct Welfare and Research. Direct welfare will involve giving practical help to such groups as pensioners, patients in hospitals, migrants and war veterans. While the Research side of social action is hoping to work with such bodies as the Anti-Poverty League looking into educational problems, the causes of self-perpetuating poverty cycle.

Ultimately social action groups hope to achieve legal reforms and legislation which will help overcome inadequacies in the present social system.

## BRAIN DRAIN ?

Visiting American Professor Grubel speaking to a small meeting of the Economics Club answered no to this question. The professor was drawn by personal and emotional involvement to this problem. He was "drained" from Germany to the United States.

For many the "brain drain" is causing concern but Australians, having a net gain do not seem particularly concerned about the international migration of scientists and educated people. It has been asserted that the human capital involved in the scientists who have come to the U.S. since World War II exceeds the total foreign aid of the U.S. As a result the U.S. had a Senate sub-committee conducting hearings into the problem of the brain drain.

Firstly the professor looked into the question of how big is the brain drain in sheer numbers. He asked at what stage does one become a "brain drain". A definition was presented: One who intends to hold permanent employment in a country other than that of his education. But, said Professor Grubel, at what stage is one's education sufficient to include one in the definition. It could be arbitrarily placed at university level. Also at what stage did the intention of a foreign scholar become permanent.

When an immigrant comes to the U.S., he is only paid his marginal product so the people of the U.S. cannot be said to be better off. Under questioning Professor Grubel admitted that coloured immig-

rants to the U.S. were paid less than their marginal product and by implication were 'being used'.

Professor Grubel then discussed the question, Why the brain drain is bad. Here the economist comes in. The person who emigrates improves his own lot; but what about those left behind?

Finally, the Professor looked at reasons for the brain drain: (1) higher income, (2) greater personal opportunities, (3) greater personal freedom. The brain drain might be stopped by (1) narrowing the opportunity gap which may mean the overthrow of existing social institutions in developing countries, or (3) by making emmigration more difficult.

The first two solutions seemed unlikely and the third he rejected. Professor Grubel suggested instead an intergovernmental compensation scheme whereby the recipient country paid the migrant's country a sum to cover his past educational expenses. This might lead to international specialisation in the production of human capital and would definitely improve international relations.

## FocusWorld

### POLITICAL PRISONER SENTENCED

On 24th May 1968 at 2 a.m. Mr Steilos Nestor was arrested in Salonika, Greece. On 12th November a special military court sentenced Mr Nestor to 16½ years of imprisonment.

He is a lawyer and university lecturer and a former General Secretary of the Greek WUS Committee, from which he resigned in 1968 in protest against Government interference in the work of the committee. He was elected a member of the WUS General Assembly for the period 1966-68.

WUS has followed with the closest interest and concern the fate of Nestor since his arrest. In the first few weeks WUS tried to find out his whereabouts, and questioned the government on his arrest.

Finally Nestor was brought to trial by a special military court on 8th November. Information about the trial was obtained by WUS from sources other than the Greek government. WUS sent an observer to the trial. Basically the defendant had publicised the case for a return to parliamentary democracy and the reassertion of human rights.

The WUS observer noted the biased attitude of the president of the court. Further, even if true the activities of the defendant did not warrant the sentence of 16½ years.

**TORTURE:** New evidence of torture in Greece comes in the form of hand-written documents smuggled out of jails. They tell a hair-raising tale of brutality and torture during last summer at the military airfield of Sedes near Salonika. The most dignified deposition is that of Steilos Nestor. He was arbitrarily arrested and bashed, then he was hung by the heels and tortured. Every time he lost consciousness a bucket of water was thrown over him.

Severely beaten, he was interrogated for 47 days and was refused all medical attention. After 47 days in solitary he was put in a cell with five others to await trial - see above.

**JAPAN:** WUS Japan has sent US\$250 as a further contribution for scholarship for war orphan students at the University of the Ryukyus in Okinawa. The scholarships were established to help some 60 students whose parents were killed at the end of World War II.

**USA:** The class of freshmen at Willamette University has chosen to recognize WUS with an award for its efforts in providing a channel for mutual assistance and understanding among the universities of the world.

Dr Zakir Hussain, President of India, died recently. He was a pioneer in education, becoming Vice-Chancellor of Aligarh University before entering politics. He was an active member of WUS throughout.



### NOTICE TO ALL UNION MEMBERS.

- In accordance with section 11, sub-section (1) (h) of the Constitution, I hereby give notice that it is necessary to hold an election of six (and, if the special General Meeting on 30th June 1969, and Council on 11th July 1969, approve, then ten) members of the Union Board of Management by the general membership of the Union.
- Persons eligible to vote are every ordinary and life member of the Union except a person suspended from membership under section 9, sub-section 2, of the Constitution, during the period of his suspension.
- There are six (and if the special General Meeting on 30th June 1969 and the Council on 11 July 1969 approve there will be ten) seats to be filled. The members elected will hold office from August 4th, 1969.
- I invite nomination of persons for election. Each person nominated must be an ordinary or life member of the Union, unless his eligibility has been rendered invalid by section 2, para 8, of the Election to the Board of Management Rules.
- Nominations must be made on a form prescribed and available from the Secretary and shall be signed by at least two members of the Union eligible to vote at an election and shall contain a written statement of the nominee's willingness to act if elected.
- Nominations must reach me by 5p.m. on Tuesday 15th July 1969. They should either be delivered to my office in the Union or posted to the Returning Officer, the ANU Union, P.O. Box 4, Canberra, A.C.T. In either case the envelope should be clearly marked Nomination for Union Election.
- A list of Persons qualified to vote and the relevant provisions of the Union Constitution and the Election to the Union Board of Management Rules may be consulted at my office and will be made available to any member on request.

E. C. de Toth  
Secretary to the Union  
Returning Officer



## David Jones Interviews Michael Jones On ...

## S.D.S.



An Interview with Mike Jones of Sydney University Students for a Democratic Society (SDS).

DJ. When did SDS first start in Sydney?

MJ. Well, the group which finally formed SDS first got together in first term of '66 on such issues as medical aid to the NLF also a grouping of us from the Labour Club formed a group called the Sydney Committee for Labour Victory, which campaigned in the '66 Federal election around opposition to the Vietnam War, opposition to Conscriptio and for better education in Australia. Now this group felt in December of '66 that they'd like to stay together, that they had something a little different to the Labour Club which existed, which was predominantly Trotskyite, and so in December '66 formed Students for a Democratic Society.

DJ. What sort of action is SDS involved in?

MJ. The first issue we were involved in was of course the student rights campaign in 1st term '67; after that, the DON'T REGISTER FOR NATIONAL SERVICE campaign was launched in 3rd term '67; in '68 we were involved in opposition to the Amendments to the National Service Act; we were involved in field trips away to Darwin and Central Queensland on the question of Aboriginal Rights; we brought down Michael Samusai, head of the Pangu Party also involved in raising \$700 by ourselves and assisting in the raising of \$10,000 for Biafra. In '69, well, we've been involved very strongly in militarism this year, trying to point out the power of the military-industrial complex which has arisen in Australia, in many ways quite similar to what exists in America. We've spread our activities this year to social action in the Redfern-Glebe area where we've been involved in com-

munity organising, trying to integrate ourselves into social projects in the area; church projects, social welfare projects, action around the Old Men's Home and the Leichardt Council: this sort of thing.

DJ. What goal or goals is SDS striving for through this kind of action?

MJ. The first thing we are striving for is to get a general level of political consciousness and social consciousness on Sydney campus, and if possible outside the campus, or other campuses and among the general public. This is to get people to just think about issues, to think about how these affect them, and to become committed, to get to the position where they become involved. I suppose this revolves around ideas of participatory democracy; that every individual should have the right to have a say in the decisions which affect them.

DJ. What methods does SDS use, especially in areas of political action?

MJ. We try to work within the establishment. In a sense we are trying for fundamental changes in society, we're trying to change people's values; we'd like to do it through the established institutions, but if we can't do it through them, then we are prepared to use non-violent direct action, and we're prepared to use it rather effectively.

DJ. Speaking organisation-wise now, along what line is SDS run?

MJ. Well, we started off in '67 very anti-bureaucratic; we didn't have an executive, we didn't have a mailing list, we didn't have a headquarters. Now we found after the student rights campaign that we had so many people that we didn't know what to do with them, and in 2nd term SDS almost crashed, because you just can't run an organisation this way - you've

got to have some degree of bureaucracy. This year we have a chairman, a secretary, two assistant secretaries and a treasurer. At this stage we have around 400 members on Sydney campus, about 50-100 activists, a hard-core of 50 or more. We have five committees operating - a Social Action committee, a Racial Action committee, a Conscriptio committee, a Public Relations committee and an Education committee. There is an executive responsible for overall coordination, making sure that the tasks get done, that finance is collected. We've now set up a headquarters at 64 Hereford St., Glebe we've set up a national office which coordinate a monthly theoretical bulletin, to be sent out to members of SDS all over the nation. There are now SDS or SDS-styled groups in Queensland, Armidale, Sydney, Macquarie, Wollongong, Melbourne, Latrobe, Monash, Hobart, Adelaide and Flinders campuses.

DJ. Is there a philosophy behind your own involvement in SDS?

MJ. My ideological base or philosophy is developing like anybody else's and I don't have the questions, let alone the answers to the problems which face society. It's said that I'm more a tactician than a theorist, and I suppose in many senses I am more interested by tactics than theory; I am interested in just how to change what I consider wrong with society at this stage. It is a well known fact that I've been strongly influenced by Mao-tse Tung and his theories, and I've tried to adopt his ideas of guerilla warfare, of psychological warfare to the Australian situation; and this is where I adopt the tactics of the sit-in, the picket lines, the occupation of buildings, of front-lawn meetings, to develop a general student awareness, to develop a general student commitment to action, to basic research and basic thought as to how to go about changing attitudes and values. I tend to be influenced very strongly by Marxism,

although I have a strong Christian background too, which is a result of upbringing, and these clash on many occasions. I have a strong clash between following my conscience, as a result of Christian upbringing, and following my Marxist ideas which follow the line that the end justifies the means, and how I reconcile this at this stage I'm not quite clear.

DJ. What is your reaction to statements by people such as Mr Bowen, that student unrest in Australia is only part of a world-wide conspiracy?

MJ. I don't see the unrest as part of a world-wide conspiracy - I see the unrest as part of a general trend throughout the world, that there is a feeling of dissatisfaction, a general alienation among young people no matter where they come from - a feeling that what we've been told and what we've been brought up on just doesn't exist; that people don't follow the ideals we've been led to believe or told that they follow. There's a feeling that there's something better ahead; given this feeling, students and young people are trying to find the solution - they're not prepared to accept the questions or the answers which have been dictated to them by the present older generation; they're trying to find the questions for themselves, and I think the answers you came up with depend on the questions you ask; and because students are the more articulate element of society, they are beginning to question the questions that have been asked in the past; and once they have done this sufficiently well, then the answers which result will be fundamentally different from answers which have resulted from questions asked by past generations. So I don't see it as a conspiracy at all; I see it as a general process which is very good and very favourable and which is going to lead to some sort of fundamental change in society.

## Not Much After-Dinner Serenity For The Vietnamese.

## Friend Snyder On Vietnam.

Many emergency amputations of the legs of Vietnamese war casualties are very poorly done. The jagged end of the shattered bone remains unsmoothed and when the skin heals over, if he is lucky enough to have the opportunity the patient finds his newly fitted wooden leg 'hellishly' painful. Of course in Vietnam a second operation is an impossible luxury.

This situation was reported by an American Quaker, Ed Snyder - a recent visitor to the ANU. Mr Snyder who has spent the last two years in South East Asia working in Quaker programmes on behalf of American Friends, is at present in Australia lecturing on his experiences. I spoke to him after a public address he gave at this university.

He talked of the work being done at the Quaker rehabilitation centre at Quong Nai, South Vietnam. Apart from one government establishment this is the only centre in Vietnam providing artificial limbs for Vietnamese. The Quong Nai centre, 90% of whose patients are war casualties, is in an 'insecure' area, but although nearby South Vietnamese military installations have been blown up, the

centre itself has not been touched, possibly because it cares for Republic of Vietnam and Viet Cong supporters alike without enquiring into their political backgrounds.

Mr Snyder recounts the story of the little girl who while sitting astride her family water buffalo one day in the rice paddy was suddenly strafed by a passing American jet - she lost a leg. He is also fond of producing a colour slide of three Vietnamese boys, with, as he puts it, "only two whole legs between them."

One of Ed Snyder's more dramatic activities has been in contacting the NLF in an effort to get medical supplies to wounded civilians in Viet Cong held territory. Following his talks with NLF representatives in Phnom Penh, Cambodia, American Friends decided to send supplies of penicillin and syringes, and asked the American government for a licence to ship them. They were told that at that time, elections being imminent, the answer could only be 'no', but that if the request was deferred the answer might be different. The request was deferred but the answer was still 'no', so Friends sent three shipments regardless. So far they have not been prosecuted. The NLF have

since acknowledged the gift with thanks.

Ed Snyder's principal task during his two years in South East Asia was to organise conferences at which young leaders from the various countries of the region could meet and get to know each other. Quakers hope that such conferences will foster greater international understanding and consequently co-operation. Ed Snyder recalls one conference in Phnom Penh which was feted by Camodia's head of state, Prince Norodom Sihanouk, who organised a state banquet for them, and, following a six course meal on gold edged plates, treated them to a three hour monologue on Cambodia's foreign policy, the role of China and the United Nations. Mr Snyder said it was often difficult to get delegates from South Vietnam to the conferences as most young men were not allowed to leave that country. Exempted from that rule were National Assembly men, three of whom had been able to attend the Cambodian conference. All were opposed to the Thieu government and all have been newspaper editors although two had had their papers closed, one for publishing a picture of Ho Chi Minh on the front page.

Before working in South East Asia, Ed

Snyder, a graduate from Yale Law School, served for 13 years on the American Friends Committee for National Legislation (F.C.N.L.). The FCNL is a registered lobby in the US which gives it the right to lobby senators and congressmen in Washington. With a staff of 15 and three full time lobbyists, it exerts effective influence on US legislation. Mr Snyder claims that it was due to pressure from the FCNL that the basis for computing US contributions to UN technical assistance programmes was changed, resulting in several million dollars more being made available to these programmes annually. Other tangible achievements have been in the application to US refugee policies. Most of its influence however is long range and intangible.

During his visit to the ANU Ed Snyder spoke at a lunchtime meeting on the requirements for peace in Vietnam, urging that if America really had the interests of the Vietnamese at heart it should withdraw from Vietnam, if necessary resettling in the US those South Vietnamese who feared Viet Cong retribution. He also spoke at a public meeting here, and met with External Affairs representatives and research workers at the ANU Strategic and Defence Studies Centre.



# A MATTER OF LUCK

by ANTHEA GREEN

I come from a family that has had enough money to live fairly comfortably. I was lucky enough to get a scholarship to University. My grandmother is on the old age pension but she is lucky enough to have a family that can afford to buy her a Television set and a few other luxuries. My mother is on the War Widows Pension but she has worked hard enough and been lucky enough to assure that she has a good wage to supplement that Pension. The operative word seems to be luck. Not all of us are lucky.

I spent a year nursing before I came to University. Hospitals are full of people who have not been lucky. What happens to these people?

I can tell you what I saw happen to them.

Mrs. X for example was an old age Pensioner, she was sick and was admitted to hospital. I saw her arrive. She had no toothbrush, no soap, no comb and no nightdress. The weeks passed and she had visitors. Her family had either forgotten her or she had none. She had lost her memory through age or perhaps she just didn't want to remember. I couldn't talk to her because words didn't mean anything to her anymore. She ate and slept and created a problem for our affluent society. What do you do with her when she is well and can go home (where ever that may be)?

I had never seen death before I went nursing. I learnt how to accept the feeling of dead flesh. I will never learn how to accept the sight of spiritual and mental death. Many people in this society do suffer such a death. Some people do not even see the birth of their

mind and spirit and that is worse.

Why? The answer we hear is that life and or fate has worked against them. They have never had the money to buy physical and mental comfort. They have not gained the experience, do not have the training or the intelligence to get the money. How do you break the vicious circle.

Lets go back to the old lady in hospital.

One day I walked on duty to find her dead. I wept tears for her, unrolled her shroud and put it on her. Who weeps for the other types of deaths and injuries? Who is nursing the ailments of our society?

Or take the case of the young man in hospital who crashes his car, injures himself and his girlfriend. What sort of economic and mental suffering will he endure as a result. And if he is not lucky enough to have a family who will support him, who will? His girlfriend, what about her? Does she sue him for damages to replace the money she will lose in wages.

Then there was the deserted wife who needed fairly complex surgery. If there are no concerned relatives where do the children go while she is in hospital? Does she take them to the Child Welfare Department where they become file numbers? If the state takes custody of the children because she can't look after them, does it do a better job? What sort of food will they eat then? What sort of schooling will they get then? And who is going to love them then? Who is going to care for



Some people say Poverty doesn't exist in Canberra. But it's here alright. It might be hard to find, but it's here. This photograph was taken at the Causeway, one of Canberra's worst residential areas.

them when all the damage is done?

In a hospital ward you might nurse an Italian Migrant. He can't speak English and you can't speak Italian. He is in pain and can't tell you. And besides the ward is so understaffed with nurses you can't stop to try to interpret his sign language. Does he understand he is eligible for Workers Compensation? Who tells him he can get help from the Government? Does he understand the Medical Benefit Schemes?

Don't think this is sentimental nonsense fit for some weekly woman's magazine. This is reality. Reality that is easier to swallow in words than it is in sight and experience. These are the sorts of problems I saw every day for one year too long. This was "the still sad music of humanity".

There were Welfare people to help these people. But welfare officers can only apply band aides to these social sores. This infection in society is caused by the complex virus — public ignorance and apathy. The antibiotics are, at present, unable to stop its spread let alone kill it. The antibiotics are the government and you — society.

The people decide the Government. The government decides the policy. Some well paid minister in Canberra decides the fate of hundreds of these people. If the Social Services he provides are inadequate then the antibiotic has lost half its strength. If the general public doesn't

know how some members of the community are suffering, then it will not move to change the status quo, and then there is no antibiotic.

As individuals we all have a responsibility to at least be aware of life and some of its hardships. As voters we have an added responsibility.

I can not forget the problems I saw some people face. The music of their life and mine was composed of blood, sweat and tears. Because I cannot forget these people I have become involved in the Social Action Group.

The Social Action Group is attempting to examine the conditions of the underprivileged in the community — to work with them, to talk to them and to understand their problems. It also aims to investigate the Social Services that are available and find out where the inadequacies lie and how they can be remedied. It also aims to inform the general public of the conditions that do exist.

They are big tasks — but they can be done.

Students can work towards a better society.

If you think along these lines and if you think there is work to be done — come and join us in Social Action.

Should the operative word to comfort in life be luck ---

I hope not

THE OBSERVER.

## 7 out of 10 soldiers get VD in Vietnam

from MAX WILDE: Geneva, 22 March

A VICIOUSLY high attack rate by Vietnam Rose — the serviceman's delicate name for gonorrhoea in the Far East — is defeating considerable medical efforts to contain the spread of venereal disease. A report to be published by the World Health Organisation in a few months will show that the situation is rapidly becoming more acute than ever before in conditions of war. In one unit of United States troops, it is estimated that about 700 out of 1,000 men are infected each year. Even more worrying is the fact that gonorrhoea has developed resistance against a whole range of antibiotics. The report reveals an epidemic in the Western Pacific region — largely attributable to the war in Vietnam — far exceeding the general increase in venereal disease in civilian populations. In Australia, alarming stories are spreading about the "new and incurable form of venereal disease" that Australian troops are contracting and infecting Australian girls with on their return home. Although resistance to drugs everywhere is a growing problem, gonorrhoea can usually be treated successfully with high doses of penicillin and another drug which ensures that antibiotics stay in the body long enough to dispose of the infection. But in the Western Pacific region, and Vietnam in particular, the more highly paid prostitutes who associate with the armed forces dose themselves with inadequate amounts of penicillin. They thus provide weak ammunition against the bacteria which cause gonorrhoea and only succeed in "becoming living culture media for the selection and breeding of the more resistant organisms". Prostitutes are responsible for perhaps 80-90 per cent of male infection and also contribute to a considerable

feedback of infection from servicemen into the pools of female promiscuity.

A WHO meeting in Manila a few months ago was told that, if there was generally adequate reporting to public health authorities, an incidence of about a million cases of gonorrhoea annually would probably be found among the 240 million people living in the Western Pacific region. It is

Although syphilis is increasing at a similar rate, the situation is not quite so grave: the causative organisms have not yet developed drug resistance.

Until a vaccine is developed medical authorities can see only stricter control of contacts and health education as the answer to the problem. But although experts will review the research on immunisation later this year in Geneva, a British venereologist said that the prospect of a vaccine here were "extremely remote".

## INTERVIEW WITH PHIL SANDFORD

A packed press room greeted Phil Sandford, ex ANU student on arrival at Mascot, 8.45 a.m. Saturday 14th June. Phil had been released at 6 a.m. the day before from Leon County Jail, Tallahassee, Florida where he was serving a one year sentence for disturbing the peace and interfering with a policeman. His release occurred so that he could be deported as an undesirable alien.

The prison sentence was a local measure against Phil, and the deportation involved the US Department of Immigration, a Federal Department. To believe that Phil was the victim of southern "justice" (which has yet to exist) would be missing the point. Sandford was expelled from the US because he was part of a nationwide movement which from outside the thoroughly compromised and exhausted political parties, is challenging the American ruling class and slowly consolidating ag-

ainst it. The deportation was one incident in a national programme of repression, reminiscent of the McCarthy caper (though more insidious), which began in Chicago during the Democratic Party convention, with the mass assaults by heavily armed police and National Guardsmen against defenceless dissenting citizens, and which has been co-ordinated under the Nixon regime.

The main targets of this repression are the negro movement and the students. Vicious repression, involving "conspiracy to murder" charges, and police execution of leaders, is being directed against the Black Panther parties. The reason is simple — this movement speaks genuinely to the needs of the people and addresses itself effectively to the problems of poverty, unemployment, and lack of self-respect. The students, represented by SDS are also the victims of the same tactics. Police recently raided SDS national H.Q. and arrests were made of trumped up charges. Twenty-six arrests were made on phony drug charges.

Under the Nixon regime, which crawled into power under the umbrella of "law and order", the ruling class has embarked upon a programme of systematic attempts to con the students and blacks into submission, co-ordinated from the U.S. Justice Department, headed by Attorney General Mitchell.

Phil Sandford's arrest, trial and jailing in complete mockery of justice and his subsequent blatantly political deportation, is not the experience of one man, but part of profound changes going on within Australia's "strongest" ally.

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# S.R.C. HAPPENINGS (?)

(or how to succeed in bureaucracy without really trying)

**The Welfare Committee:** The Welfare Committee is at present looking into the possibility of a Dental Service being established on Campus. Mr. Andrew Bain Welfare Officer, is following up a request by a constituent that the Union Shop be converted into a brothel. Negotiations are proceeding. He is also to request the Dept. of the Interior to remove magpies from the Campus before Spring.

**Clubs and Societies:** So far this year there has been such a burst activity on the C & S scene that the Director of Clubs Societies (Alan Barrell) has been seen drinking gallons of Union coffee in order to get into the SRC office with enough courage to face the onslaught of persons from the clubs and societies who desire his services. So far 13 clubs have affiliated this year boosting the number of charitable organisations supported by the SRC to 44. Students might be interested in the formation of the Committee for Conscience on Conscription which has regular discussions on conscription. This club can be contacted care of the SRC Office for all those interested in the topic of Conscription.

**Social Action Group:** A Weekend Social Action Conference is being planned for the weekend 25-27th July. All interested in helping organising or planning this forum, please contact Anthea Green at the SRC Office. Hospital Rehabilitation Pensioners and War Veterans' Homes groups have been set up. All interested in these please contact Anthea. The main

aim of the groups' activities is the alleviation of distress in our community. The group meets every Friday, 7.30p.m., Upstairs in the Union.

**Part-Time Representative:** The SRC is calling a meeting of Part-Timers to be held in the Upstairs Union, 7.30pm Thursday, 10th July, to discuss Part-Timers fees, Submission on participation and the formation of a Part-Timers Association. Come and express all your grievances.

**Public Relations: READ THE FLIPPIN' NOTICE BOARDS.**

**Nominations:** Nominations are called for: Broadcasting Officer, National U Correspondent, Local Cultural Affairs Officer.

All committees of the SRC are open to all students.

**Motions: (passed)**

"The principle of University Regiments on Campus be accepted insofar as it is treated in the same manner as any other group on Campus without special rights and privileges".

"Since the aims of the University are to create an atmosphere of intellectual questioning and the aim of an army unit to demand unquestioning obedience, this SRC sympathises with members of the Unit in their mental turmoil".

"The SRC make a formal complaint to the A.C.T. Uniformed Police Inspector Kennedy about the attack allegedly made on Mr Ian Grieve and that Mr Grieve be

present when the complaint is lodged". "This SRC supports the peaceful demonstration to be held in the front of the US Embassy on July 4th and that it disassociates itself if the demonstration become violent".

Lost on the Chairman's casting vote: "That the SRC (or representatives of the SRC) when negotiating with other bodies make it clear that the SRC or representatives of the SRC reserve the right to inform the student body by any available means of all information that results from such negotiations".

There is in the milkbar of the Union a box for donations for the Lyneham Primary School. The SRC is also sponsoring some students in the proposed walkathon. All money raised will go to the replacement of personal items destroyed in the fire.

**Publications Committee:** The Publications Committee is to meet to discuss the role of WORONI in undergraduate life. It is to report to the SRC

a) what it thinks WORONI should be  
b) where it is falling down at the moment  
c) what the 40th SRC should do about WORONI

The Committee is also to investigate the feasibility of producing faculty directories similar to those at Sydney University this year, such directories to be available at the start of or before first term next year.

**Activities Committee:** The Activities Committee is at present making the following negotiations:

i) With the Canberra Theatre to have short visits made to the University Union by visiting artists and companies.  
ii) With local TV stations to obtain films of ANU student activities (eg. Bush Week Demonstrations etc.)

iii) With Senator Turnbull to visit the Union to speak on his new political party.

iv) With the Attorney General (Bowen) to speak on the Crimes Act and Public Service Act.

v) With Administration to have Bush Week in the 1st Term, 1970 and future years.

vi) With Max Newton to speak on his recent activities.

The Activities Committee has had the Amnesty Day fixture changed to First Term. It has been cancelled for this year.

Copies of the Crimes Act and the Public Service Act are at the SRC Office for all prospective Public Servants to peruse.

University Songbooks are available at the SRC Office or the Union Shop at a cost of 30 cents. Very reasonable.

If you've got any complaints, suggestions etc. about the SRC or anything that it might be able to help in, put them in the Suggestion Box in the Union, write to WORONI or just drop them in to the SRC Office.

## REMOVE THE DIGIT

Above is presented for the first time the "SRC" half-page. But wait. Don't turn to another page as soon as you read the letters "SRC". I am well aware that the topic is boring but it is time that something was said. The SRC is boring. But after all, they do have control of some \$20,000 of student money, so the subject is at least worth discussing just once more.

After having watched the new SRC perform at its first few meetings, I am convinced that the individuals who are participating are no better and probably worse than their predecessors. The terrible sight of 20 odd people spending up to 11 hours in one day talking, arguing, sleeping etc., at a meeting makes one think there must be a better way.

What in effect does the SRC do? They like to think they represent the students. Several facts of life make this absolutely ludicrous. Considering that SRC elections are met with ABSOLUTE apathy, it is obvious that their representation is a farce. What right has a representative body that can only interest 21% of students to vote to exist. Not even 1/4 of

students could give a damn. I submit that the SRC has no right to call themselves representatives. The body is clearly redundant.

A glaring example of the arrogance of this "representative body" was demonstrated at a recent meeting. The SRC was informed by its leaders that certain areas of discussion on "Student Representation" were to be kept secret from the student body. The SRC heavies had agreed with administration representatives to keep areas of discussion secret from their constituents. This sort of game leaves the author breathless. Who do they think they are? To pander to administrators and play the 'secrets game' shows the total inadequacy of the people involved.

However, the SRC does other things besides "represent." There are many mundane tasks like allocating money to clubs and societies and a long list of bureaucratic functions. The fact that decisions on these matters could be made by two elected people virtually leaves the other nineteen to sit around at meetings and participate in the petty politicking that

characterises all SRCs.

It is extremely sad to think of all the hours these people put in, doing nothing. If they worked in a system that encouraged energy, the results would be amazing. Perhaps students may even see something concrete for their six dollars.

President Bob Irwin seems to recognise that there is something radically wrong with the body. However, I feel he does not see where the real trouble lies. It is not with people talking too much, its simply the whole concept of the body is redundant. A group of people sitting around a table using Parliamentary standing orders to guide their actions is totally useless.

The accomplishments, or more truthfully, lack of them, of recent SRCs and the glaring inadequacy of the present SRC demonstrates the immediate need for a re-think on the whole concept. Suggestions for "amalgamation" now seem to be totally unacceptable. To have a monolith such as would result would be ten times worse. It is time that student activists made more effort to involve

students in university activities of all kinds. Too long have they paid mere lip service to student involvement. This is typical of the meaningless patter that an entirely INTROVERTED body is wonton to use.

To watch the 40th SRC in action is to know frustration. The total inadequacy of this body, already clearly shown in my opinion, is nothing but frightening.

The time has come for action, not words. The SRC a third of whose members are elected by 0% vote and two thirds of whom were elected by a pathetic 21% has no right to exist. They have a duty to the students to dissolve themselves and work out a better method of running the STUDENTS' ASSOCIATION.

To claim that the student body is APATHETIC is a gutless excuse for SRC inadequacy and failure.

These are serious questions. They demand some action.

Charlie Dickens

## ANOTHER VIEW

The SRC has entered into office and has had two months in which to give an indication of the direction in which it is heading. To all appearances, it is doomed to the same fate of all other SRCs: extinction by virtue of its very anonymity and passivity.

The theoretical basis on which the SRC operates is presumably for the good of many, and in this sense the SRC should function to serve the interests of those students who pay for its upkeep.

However, the SRC has been traditionally destined to serve the interests of those groups who manage to make their presence felt in a marked manner. In this

way, the Law Society has been able to function as a powerful pressure group on campus, more so because for the past few years SRC Presidents have been lawyers.

Similarly, the so-called left-wing radical groups have been contemptuously ignored by the conservative Brooks regime, and more latterly by the equally conservative Miller regime. These factions have always been in a minority on the SRC, and have managed to be only a minor pain in the neck to officious SRCs.

The present SRC, under the guidance of Bob Irwin, has so far demonstrated a

profound talent for bureaucratic procedures. That is about all it has done, apart from a well-intentioned venture into the Social sphere.

Perhaps this established futility is endemic to all SRC's, although this SRC should have learned its lesson from its predecessor.

What is obvious is that Student interests, which the SRC should consider to be paramount, are being sold out to an administration which is extremely well-versed in the art of manipulation of student politicians.

Natural conflict between students and those who rule them has become routin-

ised and consequently ineffective. The result is the complete passivity of most students, who are content to accept the dictates of a benevolent despot. This state of the majority of students has been carefully maintained by those in power, and the budding politicians on the SRC are good prey to them.

Obviously the remedy for the SRC is the development of a new consciousness, where the authoritarian characteristics of the University are exposed to the students by those people who are opposed to represent and pursue their best interests.

"S.L.M."



If in history, the twentieth century can be regarded as the century of Scientific Revolution, it can also be viewed as the century of Economic Self-consciousness. Peoples and the leaders of over ninety-five nations encompassing over two-thirds of the world's population have increasingly realised that diseases, squalor and poverty are no longer predestined conditions of earthly existence.

This emergence of economic self-consciousness on a global scale has been given official blessing by the United Nations via its "Development Decade" Resolution, whose aim is the attainment of a minimum annual rate of growth of aggregate income of 5% by each underdeveloped country at the end of this decade. Now that we are nearing the end of the decade, it may be worth while to look at some achievements so far realised and to discuss some fundamental issues hitherto arisen.

**INCOME GROWTH AND POPULATION EXPLOSION**

Although national income accounting is fraught with conceptual ambiguities and statistical difficulties, it appears that for underdeveloped countries in Africa, Latin America and Asia as a whole, economic development has proceeded at an average rate of about 4.8% per annum during the first half of the Development Decade (U.N. Yearbook of National Accounts Statistics, 1966, New York: U.N., 1967, p.711)

AS COMPARED TO THE LONG PRECEDING PERIOD OF RELATIVE STAGNATION, THIS UNDENIABLY REPRESENTS A NOTABLE ACHIEVEMENT BECAUSE THE TOTAL INCOME OF THE THIRD WORLD WILL BE DOUBLED WITHIN 15 YEARS IF THIS GROWTH RATE CAN BE SUSTAINED.

The achievement looks, however, much less impressive when viewed against the population perspective. Along with the outbreak of economic development, most low-income countries also find themselves today in the second phase of demographic evolution, characterised by a substantial fall in the death rate while the birth rate has remained at a comparatively high level. The introduction of more efficient production techniques, distribution methods and communication facilities, coupled with rapid advances in medical science and preventive care have drastically reduced both the general and infant mortality rate from a high of about 4.3% to around 1.5%. At the same time, the deep seated desire to have children in many poor societies has proved to be unchanged, causing the birth rate to be quite stable near the physiological maximum of about 4.8% (see table 1).

**NEED FOR POPULATION POLICY**

With the population growth rate of 2.4% to 2.6%, the rate of income growth per capita will only be between 2.4% and 2.2%. At these rates, the personal living standard is not likely to double within 25 years: a period longer than most developing countries wish to contemplate, especially when it is remembered that the life expectancy in these regions averages just around 40 years!

IT IS THUS IMPERATIVE THAT UNLESS POPULATION CONTROL IS CARRIED OUT IN ACCORDANCE WITH THE LEVEL OF KNOWN RESOURCES AVAILABLE AND PRODUCTION METHODS BEING UTILISED, UNDERDEVELOPED COUNTRIES MAY WELL BE RUNNING AGAINST AN INSURMOUNTABLE OBSTACLE ON THE ROAD TOWARDS "AFFLUENCE".

Leaving aside the solution through immigration, which appears, for all practical purposes, to be non-existent because the economically capable countries are quite unwilling, on racial or other grounds, to admit those peoples whose plight is most acute, the developed countries still have much to help their underdeveloped counterparts tackle the population explosion. They must not only export measures for death control and attack the low-income countries' production and distribution problems via the dissemination of scientific knowledge and economic assistance, but should also actively assume the responsibility for introducing effective birth control advice and techniques when requested.

**conceptual ambiguities and statistical difficulties**  
**The Economics of Development**

by NGO VAN LAM

On 19 December 1961, the General Assembly of the United Nations designated the current decade as "The United Nations Development Decade", in which all member states should strive to mobilize and support means required to accelerate the process of self-sustaining economic growth and social advancement of underdeveloped countries.

General Assembly Resolution 1710 (XVII)



**ECONOMIC PLANNING AND GOVERNMENT ADMINISTRATION**

Turning to the methods by which development goals are sought, it is strikingly clear that comprehensive economic planning proves now to be a firmly established pattern practically throughout the third world. As a matter of fact, one of the highest priority items for intensified action by the United Nations and affiliated agencies during the Development Decade is technical assistance for economic planning in poor nations.

It is perhaps out of the question to discuss the ideological implications of whether or not the government should be the primary agent in producing economic modernisation. After all, economic history has plainly demonstrated that the take-off into self-sustained economic growth may be either completely spontaneous (the capitalist growth pattern), centrally engineered (the communist growth pattern) or government-assisted (the socialist growth pattern).

The obvious question to be pondered is whether the government in most underdeveloped countries is fully equipped to successfully formulate development plans and then launch a sustained attack on economic poverty.

**INEFFICIENT ADMINISTRATION**

At the implementation stage, a plan designed for rapid growth will certainly call for decision making all along the line of the entire administrative structure, and necessitate the proper channelling and releases of popular energy, initiatives and co-operative efforts. The strategic importance of the quality of government administration in the outcome of the entire development programme is thus imperatively clear.

But, as one authority on underdevelopment noted, it unfortunately appears that "OF ALL THE CHARACTERISTICS OF NATIONAL UNDERDEVELOPMENT, ADMINISTRATIVE INADEQUACY IS THE MOST PREVALENT, THE MOST DIFFICULT TO OVERCOME, AND THE LEAST LIKELY TO BE RECOGNISED, OR IF RECOGNISED, TO BE ADMITTED BY THE GOVERNMENT AUTHORITIES CONCERNED". (H.L. Keenleyside, quoted by E. Staley in *The Future of Underdeveloped Countries*, New York: Harper, 1954, p. 234)

This is easy to understand because many of the new governments in poor countries have fallen heir to a civil service which has not performed the traditional function of maintaining "law and order" particularly effectively, let alone performing efficiently with the extra complex duties of plan formulation and implementation. This is one of the major reasons for the failure of numerous development plans in the underdeveloped world.

It is thus obvious that the low-income countries should attempt to create an efficient and/or improve the existing political and administrative machinery. And it is precisely here that another vicious cycle comes into play! It takes a good administration to improve a bad one. Yet good administration is itself a result: of economic development. Of course it is not always a necessary result because some highly developed countries have very bad administration. The difference is that once development has been sustained, bad administration can be afforded as a luxury. Where administration is inefficient right from the beginning, however, economic development may not only be retarded but also defeated in an even more decisive manner than any temporary shortage of capital or an unfavourable monsoon.

TABLE 1: TOTAL POPULATION, GROWTH, BIRTH AND DEATH RATE IN MAJOR WORLD REGIONS, 1960-1966

	Total Population (million)		Growth Rate %	Birth Rate %	Death Rate %
	1930	1966			
Africa	164	318	2.3	4.6	2.3
North America	134	217	1.5	2.2	0.7
Latin America	108	253	2.8	4.1	1.3
Asia	1120	1868	2.0	3.8	1.8
Europe	534	682	0.9	1.8	0.9
Oceania	10	18	2.1	2.6	0.5

Source: U.N., Demographic Yearbook 1966, New York: U.N., 1967, p. 95

**SOCIO-CULTURAL BARRIERS TO GROWTH**

So far the discussion has proceeded as if economic growth could take place in a cultural vacuum. This is not so because economic development inevitably involves cultural changes.

This is obvious when it is remembered that Culture, in E.B. Taylor's classic definition, "is that complex whole which includes knowledge, belief, art, morals, law customs and any other capabilities or habits acquired and developed by man as a member of the society" (*Primitive Cultures*, London: Murray, 1891, Vol 1, p.1). In this complex whole, various parts of one design are so interrelated that it is impossible to change one cultural aspect, say the economic component, without inducing a whole series of interacting changes in other aspects.

**ECONOMIC GROWTH WILL NOT COMMENCE WITHOUT PREVIOUS SOCIO-CULTURAL CHANGES AND ONCE IN MOTION, IT WILL NOT CONTINUE WITHOUT ACCOMPANYING SOCIO-CULTURAL ADAPTATION'**

The need for cultural changes and adaptation has not been explicitly given due weight in the United Nations Resolution. After all, cultural freedom implies that discussions on local customs and traditions should not be made. Policy makers and planners in low-income countries are left to face the hard, and sometimes painful, job of initiating socio-cultural evolution to meet the demands of growth and change.

A number of socio-cultural barriers to growth have been suggested by socio-economists. To begin with, there may exist in underdeveloped countries such a religious climate that rational economic motivation is more or less precluded in favour of the status quo. The tradition-bound rigidity of Islam, the other-worldly emphasis of Buddhism, the scetism (sic) of Hinduism and the fiesta-laden Catholicism of countries with a Spanish tradition are cited as an example (L.W. Shannon (ed), *Underdeveloped Areas*, New York: Harper, 1957, p. 318).

Then there is the question of joint and/or extended family, whose pooling of resources is of course invaluable where there exists no alternative provision, public or private, for the relief of distress. The diffuse obligations of its members, however, tend to discourage individual efforts to climb up the income ladder because any economic improvement will invariably increase the social claim on him.

**POLITICAL TENSION**

Some of the existing socio-cultural barriers to growth have to be removed. The transition period will certainly be painful because the required changes are not minor adjustments: time-honoured guidelines for behaviour have to be adapted or swept away, duties and loyalties shifted from one set of persons or institutions to another etc.

It is therefore to be expected that only a small part of such changes will take place by spontaneous adoption. By and large, changes will have to be introduced, encouraged or even enforced by the political leadership. The political aspect of economic growth may be full of acute and explosive tension, especially when the interests of different groups are irreconcilably conflicting. As a result, social cohesion may be damaged, discontent stirred up and extreme forms of action resorted to.

It is clear that the revolution of economic development portends more than a mere widening of our historic field. IMPLICIT AS WELL IS A SHIFT IN THE LOCUS OF THE HISTORY-MAKING PROCESS ITSELF. THE DYNAMIC CORE OF WORLD EVENTS IS NOW BEING MOVED AWAY FROM THE NORTHERN AND WESTERN NATIONS TO THE UNDERDEVELOPED SOUTH AND EAST'

Economic Development certainly has its price. Pains and sacrifices are inherent in any process of social transformation. They can not be avoided except by avoiding change itself. Victory over the Enemy - economic underdevelopment - will not be automatically assured simply because peoples, or the United Nations for that matter, believe it to be a desirable goal. It is the reward for dedicated efforts, enlightened planning and courageous decision-making.

In human history, the United Nations Development Decade may well signify the beginning of the end, the end of economic poverty.



we thought it might bring in some copy.

## Three Cases For State Aid

WORONI apologises for cuts made in the following articles. Lack of space made this necessary.

As 'deprived' products of Catholic schools we wish to point out to a very misguided Augustus (who obviously does not have the guts to sign his name) the many fallacies that comprise his argument. Neither time nor space will permit us to dwell on all the rubbish that he has propounded. We find this article is typical of much of the trash which supposedly represents the mentality of students at this University.

As the writer considers this topic so one-sided we wish to clarify some important points that he has overlooked — intentionally or through blind ignorance.

The history of State Aid began with the Public Instruction Act of 1880 (not soon after the formation of the DLP) and has been an incendiary issue in Australian politics for almost ninety years. The problem today is so acute that Catholic parents are educating 486,758 children out of a total enrollment of 2,558,339 (Australian Year Book 1968). Non-government schools collected \$44 million in the year out of the total allocation on education of \$793 million. In other words, provided education for one fifth

by MARK FINNANE

One is tempted to reply to the article 'Who Needs State Aid Anyway' with an analysis of the gross inaccuracies and unfounded assumptions pursued by Augustus in his highly emotive article. The fact that the anonymous author devotes the last section of his article to an examination of the moral perversities of the 'Privilege' and 'Roman Catholic Schools' is in itself an indication of his inability to handle the highly complex issues of this serious problem. However, a mere correction of the faults of this article will accomplish little in terms of presenting a framework of solution to the debate. For this reason I propose to examine the issues in the belief that only a revolution in attitudes to education in Australia can benefit all concerned.

It is a curious paradox that the present State Aid debate has led to a situation where the Government can ignore facing up to the problem of providing the means of free and independent education for the present generation of Australian school-children. In the present instance, the community is divided. On one side we have Catholic parents and religious politically active in this election year attempting to get the best bargain they can. Waiting on the sideline for the goodies are the 'privilege' schools the 'silent partners' as Augustus says. On the other are the State school teachers, first of all, and the Parents and Citizens association which as yet have failed to mobilise the support of parents of State school children. The sit-

by ALAN HAMILTON

There is no doubt that the Catholic school system has broken down in its attempts to provide a Catholic education for every Catholic child.

The Church is not able to provide places for the steadily expanding Catholic proportion of school aged children. Last year 38% were in non-church schools.

Without State Aid, the percentage of Catholic children in state schools will grow creating more problems for the state system. One Melbourne bishop has stated that the first three grades of Victorian primary schools could have to close in 1970 unless substantial aid is received. In Sydney the building of new Catholic schools has come to a standstill.

Catholics pay their taxes. Is it unreasonable for any taxpayer to expect the kind of education he wants for his child to be paid for out of his taxes? At present Catholic parents are paying double — once for the state schools and once for the Catholic schools. Personally, I think that every parent should be provided with a fee voucher for each child. This would be presented at the school of their choice. If the parents want a more expensive education for their children than this basic amount, then let them pay for it.

of the children and got one eighteenth of the government expenditure. Would this not justify the "emotional pleas of Catholic parents" for a larger slice of commonwealth finance?

From what we can deduce from this article, the writer is endeavouring to convey his reasons for mounting an anti-state aid campaign. Is it possible for him to visualise the chaotic effect that an additional 486,000 school children would inflict on education in Australia if Catholic education ceased tomorrow? We doubt very much that this confusion would enhance the already 'decrepit' state of education in Australia. The plain fact of the matter is that the Government is not spending enough money on education. In this progressive country who can deny that this money cannot be found? Catholic parents maintain that it is their right to educate their children in a Catholic school. They have done this for ninety years as well as paying taxes that support state schools. Even the most moderate observer would admit that this is unfair — to pay double for the education

in schools on both sides of the dispute is critical. Many Catholic and State schools suffer from problems of accommodation and class size. The number of teachers in relation to the increasing numbers of pupils is declining and teachers with university qualifications and intensive and thorough training are ever harder to get. Salaries in the State systems are sick compared with those overseas, where teachers are regarded as an asset to the community and not a necessary liability. Except in Queensland, salaries for teachers in Catholic schools have generally been much below the award. Current action for higher wages may see Catholic schools in NSW with a 32% wage rise on their hands. In fact, education in Australia is facing a most serious crisis. But the Federal Government is quite aware that it can surrender its responsibilities in this area because there are competing groups in the field. As long as this situation continues, Australian students, whatever school they attend, will be receiving an education which cannot allow for the maximum development of the individual but rather produces the number of units needed to keep the economy going. While the two groups most concerned with education are fighting over the money the Commonwealth is prepared to hand out, the Government will be able to continue its merry path of pragmatism. Education should be a process of personal enlightenment and fulfilment. What solution is open to us if we wish to introduce education incorporating these values, given that a major stumbling block to progress at the moment is the division in the community over State Aid?

Why the sudden financial crisis? With the rapidly expanding school population there is the increased capital expenditure and the need for teachers. The number of nuns and brothers who taught just for their 'keep' has not increased proportionately to the growth in schools. Lay teachers' salaries are the biggest expense for they are now 38% of the teachers in Catholic schools. There has been no major fall off in religious teachers. About 50% of the brothers and 40% of the nuns are aged 35 or under.

It has been said that 90% of the Catholic Church's resources in both manpower and money has gone into building up and running its school system. Why have Catholics made such sacrifices and why do they continue to want their own schools?

I do not suppose that many Catholics have thought out the answer to this question. Many, no doubt, see the system as the best way of giving their children a good education thoroughly infused with Catholic values. In the last issue of WORONI this was called 'organised brainwashing'; I prefer to call it 'education'.

There is nothing particularly holy about the type of education given in a Catholic school: physics is physics and french is french. Parents want the necessity of a moral, spiritual magnitude pervading the whole of education. One period a day is

of their children. Perhaps this 'criminal hypocrisy' (as Augustus called it) is more than balanced by the Christian charity of these unfortunate, 'near-sighted', 'brain-washed' parents.

As we have previously mentioned, if Catholic schools closed down tomorrow it is more than likely that the Education system in this country would collapse completely. If all the major political parties support State Aid (which we doubt) and there is only a "small and obviously ineffectual group of state school parents and teacher organisations" opposing State Aid for independent schools (which are in the main Catholic schools), perhaps the writer can explain why this assistance has not been forthcoming. There is every guarantee that if these elusive funds are granted they will be administered with the utmost care by a 'central control' which has already been well trained in existing on a mere pittance.

Augustus (who ever he may be) bases his argument for examining the whole concept of catholic education and its effect-

What I envisage is the complete abandonment of State-controlled education giving freedom and flexibility to the teachers and parents of the children being educated. The idea of the State arranging curricula of study for all pupils of all grades irrespective of environment and individual capacity is anomalous to a true concept of education. If each school was a separate unit under the control of teachers and parents the different circumstances under which each school has to function could be adequately catered for. It is obvious that the State would have to retain control of finance but no longer would it be responsible for producing thousands of students each year, with the same mediocre, exam-based education for all. And where would the private schools fit into all this? Those schools which wished to run on State finance could easily fit into the system since all schools would be run independently of State control, except in matters of finance. Religious orders could run State-financed schools with secular staffs, on the condition that there be no restriction on any person who wished to attend the school. Alternatively, religious orders could teach in secular schools and have full freedom to pursue their religious activities. Obviously this would require a certain amount of compromise on all sides. Private schools which wished to continue their function of educating a restricted class would obviously have such a right, but should expect no State finance for their system.

Such proposals are fraught with difficulties of implementation but none are invincible. Similar systems are in practice overseas and education is much the better

usually given to religious instruction.

If you believe in God and eternity then it is reasonable to want to give your children a religious education. The supernatural and eternal are put before the natural and temporal without forgetting the job man has to develop himself and then do something with his life. It is hoped that the hierarchy of values provided by a religious education contributes to the integration of all aspects of life.

There is no doubt that Catholics are influenced in their support of their own schools by the directives of their bishops. But the bishops do not force parents to send their children to church schools. Parents want the schools, yet they find that often there is no room for their child or even no school despite the collective demand of many parents.

The independent schools educate 25% of Australians. Most of them are at Catholic schools. One question which is hard to answer is whether the great expense has been worthwhile. Has the system achieved its goals? Most would answer yes. The Catholic Church certainly would not be as it is today in Australia without it.

Dr. J.J. Mol, an ANU sociologist, writes "It is difficult not to regard the expensive and competitive system of catholic educa-

iveness in Australia on a few sex perversions he heard about from some obviously well informed friends. It is our opinion that people with dirty minds (or no minds at all) can believe what they wish from whomever and wherever they want to.

The author repeatedly uses the phrase "What I am trying to get at" (and words to that effect) in a vain and most pathetic attempt to fill up the page. The whole article is saturated with irrelevancies, as exemplified by the significance of the connection that State Aid has with contraception and celibacy.

As the writer has commented himself, "the lack of serious discussion on this subject is deplorable." We think so too. Furthermore, we await with great expectation some more paralytic ramblings from this most accomplished bull-artlist,

Gerard Nancarron  
Jane Keaney  
Tim Moy  
Brian Scullin  
Greg Russell

for them. In 'The Australian' recently Henry Schoenheimer pointed out that in the U.K. 'the governing body of a school, representing parents, citizens and education authorities, selects from the applicants the Principal who most seems to meet their needs. The Principal in turn has a big voice in the selection of the kind of staff who can work with him in the sort of school he wants to run.' Such a system sees the primary aim of education as the personal fulfilment of the individual, not the provision of units with artificial qualifications to maintain the existing economy and State. Its introduction would require a completely new mode of thinking on the part of governments and people in Australia and so it can only remain as a vision for the moment.

Finally, a word about the right to freedom of choice in education. Both sides in the debate are agreed on the right of parents to choose the type of education they wish for their child. However in the past it has always been argued by those who opposed State Aid that the State should provide one system of education and anybody who wished to have a separate system should finance it themselves. This view has been highly unjust because in effect, it is saying that one has a right provided one has the money. Further it is based on the premise that there should be a uniform State controlled system as the only free means of education. Such an idea is both antiquarian and bad for education as a whole. Only a decentralised system will allow for all to be catered for adequately, whatever their social environment, intellectual capacity or religion.

tion as a considerable contribution to the cohesion of the Catholic Church . . . It may be that through involvement in a struggling Catholic education system, parents and children alike become more loyal to their church."

In his survey of "Religion in Australia", Dr Mol presents some evidence which can only be interpreted as demonstrating that Catholic schools do affect the religious behaviour of adults. For those Catholics whose parents are both regular church-goers, we find that as much as 47% of those who had no parochial school education and as little as 16% of those who had at least some, reported that their church-going was irregular. It can only be highly possible that their Catholic education influenced other aspects of their behaviour too. If it did not then Catholic schools might as well close down, for a good secular education can be got in the State schools. But this is not to deny the importance of the family. Family and school should complement each other.

There is no evidence to show that denominational schools are divisive in the community, and according to a Gallup Poll, two out of three Australians are in favour of State Aid. Catholics wish to continue to run their own schools. They are hoping that this year will see the easing of the financial burden which is such a strain.



# MY BLACK YEAR

by Hector G. Kinloch

On June 9th, I arrived back in Australia after a year's study leave, most of which was spent in the United States, mainly in the State of Hawaii. But it would be more pertinent to say that most of my time was spent in trying to learn about and understand Black America, Black Americans and the impact of Black Americans on the total society. I have returned with many changed attitudes and ideas. I feel much less optimistic and positive about the society and culture of the United States than I did ten years ago. I now feel anxious, disturbed, apprehensive, even afraid. The vast problems faced by contemporary America sometimes seem beyond peaceful solution. I hope I will be proved wrong about this, and that some new burst of American energy and progressive goodwill will turn near-chaos into yet another "New Deal" for the American people, black and white and rainbow coloured. But, at the moment, domestic problems of urban violence, crime and decay, of race antagonism and suspicion, are so great that the foreign policy and problems, symbolized by the war in Vietnam, seem pinpricks by comparison. The catastrophe which the Vietnam war has become for the United States, will, sooner or later, be ended. The United States forces can physically leave Saigon. Not so simple are the malignant conditions of New York, Chicago, Los Angeles and a hundred other American cities. The once well-publicised iniquities of a white racist South, now seem like wasp-stings as compared with the cancerous horrors of Northern ghettos. Even in America's Garden of Eden, the islands of Hawaii, there are problems in Paradise.

At the same time, I would not want to discount or ignore the enormous excitement of the United States. In the year of the assassinations of Martin Luther King and Robert Kennedy, there was also that most magnificent and dramatic of events, the first manned voyage around the moon. A simple six cent stamp now commemorates that event. Against the background of a rising earthscape, as seen from the moon, is the simple message: "In the beginning." Perhaps Americans will take that as their theme for the future. In the same year that Mayor Daley sent in his Chicago police-thugs against the hippies and flower-children, it is worth noting that Charles Evers, brother of assassinated Medgar Evers, became the first black mayor of the Mississippi town of Fayetteville. I'm hoping that his election will be the genesis of ever-increasing black political power within the present political structure. In the same year that another 100,000 Vietnamese, Americans, Koreans and Australians lost their lives, millions of Black Americans found a new identity and purposefulness. One Black American, the Revd. Channing Phillips, had his name placed in nomination for the Presidency at the Democratic Party's Shamblement. This was only a gesture, but far more than a gesture was the proposed nomination for Vice-President of young Julian Bond, who had to withdraw because he was not constitutionally of age to compete for the position. Watch Mr Bond. He may be the face of the future Black and White America. Anyway, many Americans hope so. I do not want, in this short space, to try to sym up the present state of Black/White America. That has been best done in the Kerner Report and its 1969 supplement, the general conclusion of which is that the United States is gradually moving into two separate societies, black and white. Nor do I want to paraphrase the excellent study by *Newsweek* in the issue of June 30th., entitled "Report from Black America". Rather, may I briefly reflect on my own intensely personal experiences of the past year. In

doing this, I have to begin by saying "We"; because I saw the United States not only through my own often beclouded eyes, but also through the eyes of my wife. Lucy, a citizen of Singapore, stood, in a unique way, between White and Black America. Her somewhat neutralist approach to the great American dilemma helped me to be more objective than I might otherwise have been.

Together we visited New York, including a tour of Harlem; Boston, with a side-trip to Plymouth to see where so many of America's traditions began; and Washington, D.C., where we participated in the Poor Peoples' March, a sad and ineffective piece of nostalgic rhetoric for the more hopeful days when Martin Luther King could cry "I have a dream", and imagine that it could be made reality. In late August we headed for Chicago and the Democratic Convention. While I was at the Conrad Hilton Hotel breathing in the atmosphere of smoke-filled (and stink-bomb-filled) back rooms, Lucy with our small son Robert, was in Lincoln Park with the hippies. We had a number of free concerts, with Peter, Paul and Mary among others, - sweet-sounding flower-peoples' folk music which did not suit the atmosphere of unsheathed fixed bayonets, barbed-wire barricades and the anti-riot weapons of the now discredited police department, themselves accused in the Walker report of starting a "police riot". We saw the McCarthy enthusiasts at Abigail's, their headquarters in the Conrad Hilton, reluctantly having to face the fact of complete defeat. They had helped to pull one President down, but they could not put their hero on a throne.

We had expected that Honolulu would be a safe haven of rest from the troubles of the mainland, but we soon learned that this was not so; and that every major campus movement of dissent on the mainland had its counterpart on the Manoa Valley campus of the University of Hawaii. There were vocal and active branches of the Students for a Democratic Society (S.D.S.), the Black Student Union, the Third World Liberation Front, the Resistance and the Peace and Freedom Party; as well as right wing groups such as Young Americans for Freedom (Y.A.F.) and the Young Republicans. I did not discover these groups by reading about them, but at first hand; which leads me to explain why my experiences of Black America were intensely personal. In correspondence with the University of Hawaii, I had contracted to give a course entitled "The Negro American and American National Character", a subject with which I *thought* (my italics) I was fairly familiar, after teaching courses in Malaysia and Australia related to that theme. One letter from the Department of American Studies mentioned that there was already considerable interest in the course. I was soon to learn why. The previous year before I arrived, several activist student groups, noticing that there were no "black" courses at the University, had petitioned for such courses to be given, in Black History and Black Literature. Their assumption, of course, was that such courses, if given, would be taught by a black man. So up comes a pale-faced visiting professor from Australia trying to tell it like it is, to groups of very agitated students, for whom Black Studies was already a course, not a series of courses. In my very first lecture, if that's the proper word, one of the S.D.S. leaders, a haole (Caucasian, that is) girl stood up and demanded to know by what right I was pretending to teach a black course. The implication was clear. The idea presented was that I was a plant of the Administration, which wanted to meet student demands (not requests, but

demands); but did not want to hire a black man. I argued this point with several S.D.S. leaders who doubted my assertion that Australians are interested in and concerned about similar themes. (This was a common reaction from many different kinds of people, both staff and students, whose knowledge about Australia was often limited to a knowledge about tennis and the White Australia policy. Japanese-Americans, Chinese-Americans, Negro-Americans and other non-Caucasians do not have a favourable image of "Down-Under".)

It was made clear to me inside and outside the classroom that many of the black and activist dissenting students on campus were very upset at the idea of someone up from a "White" country to try to give a course about them. "What could I possibly know about what it is like to be a black man in America?" was a standard reaction from the black students in the early weeks of our Hawaiian experience.

Luckily a black graduate student had been appointed to be my assistant. I would like to introduce him to you, and to stress that I learned more from him about Black America than from Myrdal's *American Dilemma*, John Hope Franklin's *From Slavery to Freedom* and the *Kerner Report* combined. In very many ways, I was his assistant, and not the other way round. My year's study leave might very well be subtitled "Confrontation with English Bradshaw". One colleague referred to me as "Australian Bradshaw". English was perhaps the best-known student on the entire campus of approximately thirteen thousand students. He had graduated in Political Science in 1968, had worked in Watts, the Los Angeles ghetto, over the summer, and came back to Honolulu to work on a Master's programme in American Studies, specializing in Black Studies. We first met in Chicago where he, too had come for the Democratic Convention. But before it ended he was off, with a strong sense of disgust at the Democratic Party, to Philadelphia as a delegate to the second annual Black Power Convention. At the beginning of the 1968/69 academic year, he was clearly one of the chief spokesmen in Hawaii, for Black Power, so that "my" office became the focal centre, for a while, of Black Power and Black Students in Honolulu. I have to add that I was not welcome in my own office during meetings of the B.S.U.

The Black Student Union had only recently been formed - a most controversial act in a State which prides itself on its racial harmony. The BSU was just beginning to work out its plans and policies at the time I arrived. There was, for example, the awkward question of membership. Who was black and who was not? Were Filipinos and Hawaiians black? Fijians and Indian Indians clearly were black in colour, but could they be allowed into an organization whose limited aims were to pressure for full acceptance of Black Americans, to obtain a Black Studies Programme, and to urge the Administration to hire more black professors?

Their immediate problems were practical ones, however, in connection with the projected visit of Stokely Carmichael, one of the leaders of the Black Panther Party; together with Earl Anthony, the Black Panther's Minister of Information. "My" office was the headquarters for this operation, which was most successfully carried out from start to finish. The final Carmichael rally in November attracted seven thousand to the huge outdoors Andrews Amphitheatre.

In this operation, the leaders of the BSU cut their organizational teeth. And these were the students sitting in "my" course on Mondays, Wednesdays and Fridays at 9.30 a.m. Frankly, I was often nervous, apprehensive, unsure of myself and of what I was doing. The idea of lecturing was soon thrown away. We worked out a modus vivendi by which I took one of the three sessions for a sort of back-and-forth dialogue session; and the other sessions were open to discussions. Considerable scorn was shown for the kinds of heavily academic book I recommended. (Stampp's *The Peculiar Institution*; Elkin's *Slavery*; Potter's *People of Plenty*.) One black student told me I was too hung up on books, and handed in a papier-mache bust instead of a book review. The President of the BSU, Junius Simon, was not much interested in any of the things I thought worth discussing, but wanted to use the class to politicize and proselytize. Haole, Asian-American and visiting European and Asian students in the course watched it all with fascinated amazement. And I found myself wrestling, for the first time in years, with such basic questions as "How is it possible to communicate with students? How do you get them to see the value of reading certain books? What is the point of examinations? How much should a course of study be related to the contemporary problems of a society in turmoil?" I'm not sure that I have developed good answers to those questions, *BUT I HAVE TO SAY THAT IT IS AN ANTI-CLIMAX TO RETURN TO A TEACHING SITUATION IN WHICH, NO MATTER HOW BRIGHT AND INTERESTED STUDENTS MAY BE, THEY ARE REQUIRED TO GEAR THEIR THINKING TO A SET OF EXAMINATIONS IN NOVEMBER.*

So I spent an academic year sharing an office with English; and we spent the time learning from each other. I'm not sure what he learned. Something I hope. He graduates with an M.A. this month. I learned a great deal. I learned that what I thought were satisfactorily progressive liberal attitudes towards race are only fringing on what is necessary before Black and White America can come together. The gaps are huge. I discovered the degree to which one's whole life-style has been set in patterns of White-over Black superiority. I learned the degree of "Black Rage", of reverse hatred of black to white; and that this anger and these antagonisms have got to be brought out into the open and discussed. I learned that a white man's system of formal education has got to be modified in order to accommodate the severely disadvantaged. I learned to doubt my own objectivity, and the supposed objectivity of traditional historical study. I also developed some new antagonisms of which I had not been aware before - for example, against the demagogic, racist extravagance of much of the rhetoric of Black Power. Yet, at the same time, I learned that this rhetoric must be listened to and dealt with, not dismissed. The white man, not the black man, is, at root, the author and progenitor of black racism, the reverse image of the Ku Klux Klan.

I've given these thoughts a title "My Black Year". And one thing I've learned in 1968/69, as never before, is to see the degree to which the word BLACK and the concept of BLACKNESS have taken on a new dimension. May I conclude with a saying which English is fond, especially when things are going well for him.

THINGS ARE GETTING BLACKER ALL THE TIME.





# LECTERN REVERSED

Professor J.E. Richardson is a man with a great deal of enthusiasm and vision for his Faculty.

Educated at Camperdown State School (Victoria), Geelong Grammar, Melbourne University and McGill University, Montreal, Professor Richardson was admitted to practice in 1948. He then joined the Attorney-General's Department serving as Australian Member of the Legal Committee of the International Civil Aviation Organisation and as Legal Secretary of the Constitutional Review Committee of Federal Parliament. In 1960, he became Professor Of Law at the ANU by invitation and has been Dean of the Faculty for the past seven years.

The amount of work required of Law students was due, he said, to the fact that the ANU was the only Law School in Australia which served two jurisdictions — NSW and Victoria. He expressed concern at the high failure rate especially in 1st and 2nd years, attributing this to the fact that 1st year students never seem to settle in. It was also relevant that the case system of teaching law was used and that this was a more difficult method than straight out lectures. What Professor Richardson would like to see at the ANU is a National Law School, that is one which would not be concerned with turning out general practitioners but specialists to concern themselves with the increasingly complex legal questions which result from our continued economic and social development, and he is making moves in this direction at the present time offering courses in Business and Finance Law for example. Professor Richardson regrets the great influence English legal structures and decisions exercise on the Australian legal community. If we have to take note of any legal system, he feels it should be that of North America with its similar social, economic and political framework. However "it is time we stood on our own legal feet", he said.

A good staff-student relationship exists in the Law Faculty with Professor Richardson continually consulting students through the very strong Law Society. He favours student representation on the Law Faculty but believes a strong line must exist between the management and students at all levels. "I would not like these students selecting staff, for instance." As Law is a training Professor Richardson feels that the majority of Law students tend to hibernate and generally cut themselves off from the centre of undergraduate activity.



He feels that the University must undertake a positive role in society. The Universities are maintained by the taxpayer and he thus deserves to get his money's worth. Lecturing and writing articles for journals is not good enough for an academic. He should positively apply his particular skills to the relevant problems in society.

I asked Professor Richardson his opinion on the disobeying of a law which one feels to be unjust. He replied that it was a difficult question but that he felt it was not consistent with good government to take the view that the question of obedience to a law rests with the individual. However, where a law exists which is broad enough to be implemented to inhibit a person's exercise of his civil rights and is thus implemented (e.g. the pamphlet ordinance in Melbourne), he felt it can rightly be disobeyed. I sought his opinion as an ex-Public Servant and a lawyer, on the Crimes and Public Service Acts. He stated that there should be nothing to prevent a Public Servant from speaking on any subject that has not been classified and he added that in his opinion modern institutions of government tend to lean against self expression.

In particular, he felt that the strict legal doctrine of contempt of court tends to inhibit a critical examination of the judicial process and if law is to do its proper job regulating society, then all sections of the legal community must be open to critical examination, especially the courts.

In concluding the interview, I asked Professor Richardson, whose Faculty gives legal training and is thus open to the "degree factory" definition of education, his own definition of education. "An educated person" he replied "is one who has the capacity to think logically, to express his thought and to know how to carry on the process of learning."

## VOX POP

Should the University Regiment be allowed on campus and be given University property for training purposes.



**GEOFF MURPHY:** No I don't think so, they should only be allowed if they had the status of any other University organisation.



**MAX NATRASS:** No I don't think so because this is an establishment of learning and the Regiment is not associated with this.



**PETER SADLER:** After the fracas at Sydney Uni, it is difficult to say whether it would be a good idea, but I'm personally not in favour of it.



**JANET MILLER:** Yes, I think it should but it must not have special privileges regarding University property.

## Stirring Gently.

In my last column I mentioned Dr Malcolm Mackay's allegations that the World Council of Churches was being manipulated by Communists, and the report in "The Australian" for Monday, 2nd June of the debate on "the Church and Political Parties" between Dr Mackay and Vaughan Hinton, Information Officer for the Australian Council of Churches. Since that report and Dr Mackay's reply to it (9th June) appeared, there has been some lively correspondence in "The Australian".

The main portion of Dr Mackay's article is taken up with a description of the sufferings of two churchmen in Balkan countries at the hands of Communist regimes. One of these, Hanalan Popov, a Bulgarian pastor, was imprisoned for thirteen years during which time he endured torture.

Popov is at present in Australia on a lecture tour. Dr Mackay appears to assume, after hearing or reading Popov, that all Christian leaders in communist countries who have not resisted and suffered in the same way as Popov are "licensed" stooges of the Communist Party out to strangle Christianity.

Fortunately among the Letters in Reply to Dr Mackay are two which set the record straight. Dr Mackay, after blackening generally the Christian leadership in Communist Countries, singles out the Czech theologian Professor Josef Hramadka as a "collaborator". The letter from which I want to quote is from the Revd. Campbell Egan, Presbyterian Minister at Thirroul, NSW. Mr Egan seizes on Dr Mackay's faulty logic, demonstrated above

and then continues:

"I have been to Czechoslovakia twice in the past five years. Once I took a group of young Scottish people to visit some Christian groups on the other side of the Iron Curtain."

"My impression remains that the churchmen I met there were genuine. Many ministers have stayed at their posts despite economic hardship and social persecution. To dismiss these faithful people as stooges is ... malicious and false. I make this judgement on the basis of personal experience. Does Dr Mackay?"

"Dr Mackay also appallingly dismisses Professor Josef Hramadka as a communist collaborator. Has he ever met the man? Has he discussed with Dr Hramadka his theology, especially that part of it relating to economic and political matters? Has he even read the books and articles written by Hramadka? It is clear that he has not, and yet he maligns him."

"Dr Hramadka is first a Christian, and second a Czech nationalist. He has endeavoured to relate the Christian Gospel to a certain political environment. He has done this work in difficult and dangerous circumstances and has sought at all times

to be faithful to the Gospel. That is my judgment after reading his works and having met him in Czechoslovakia on three occasions."

It is worth adding that Hramadka visited Australia in 1954 and in explaining his position then established that it was possible and desirable to be a constructive citizen in Czechoslovakia without compromising the Christian faith as he understood it and lived it. While I was in England (1961-64) I met Milan Opocensky, a young Czech Christian who supported Hramadka's position and maintained that it had been most effective in keeping Christianity alive. In fact Hramadka and others like him have helped to initiate conversations between Christians and Marxists which are among the most significant contemporary development in the realm of ideas.

Not only should Dr Mackay check his sources before he issues condemnatory labels, he and all his parliamentary colleges, should remember that their election does not of itself confer expertise in all fields, and that it is the responsibility of all citizens to be informed and concerned about the political life of their country. To be told "the government knows best" will not keep the churches out of politics.



## STUDENTS WILL DO THEMSELVES A GREAT FAVOUR BY REFUSING TO TAKE PART IN DECISION MAKING



by MICHAEL KAHAN  
Department of Political Science, RSSS

We must above all be reasonable in the pursuit of university reform both in understanding the problems that lead to the need for reform and the proposed reforms. Invectives against "the system" usually point out ideological faults, the basic assumptions of the culture that lead to a malaise, but which are outside the range of reform. To deal with these faults we need revolution in one way or another, and the students and faculty at the ANU do not yet convey the kind of involvement and commitment that a revolution requires.

The problems at the ANU are concrete, motivating only a relatively few students so far, and should be dealt with pragmatically. Once the first attempts are successful, others will perhaps follow. But while being pragmatic, it is important that reformers are not lulled into accepting any constraints on future behaviour. In short, some recent events in the university, especially in and around the Political Science Department (SGS) are hopeful signs that the ANU can skip the stage of open revolt and proceed to legitimate reform which can undermine "the system" without provoking counter-insurgency from the top.

Basically, I subscribe to Marcuse's view that the university is one place in modern society where free intellectual exchange frequently occurs and can be used to alter existing structures without destroying the institution entirely. After all, students are being allowed to express themselves, to have teach-ins, counter lectures and unobstructed press criticism on campus. There is a danger, however, that the true meaning of what is happening on campus is misconstrued by the administration, and student (and faculty) should not be misled into accepting anything not clearly in their interests, no matter how carefully wrapped in harmony and progress the package may be.

I refer here to the coming proposals for student participation in decision-making which must ultimately turn out to be a Trojan horse if accepted by the students. I say this for two reasons: the mood of those who are planning for student participation and the nature of the proposals. (As I write this, the proposals are still in the hands of the committees. I am certain I will not have to revise any of what I say in light of the actual proposals, whatever they may be).

The mood is patronising: students will be allowed token representation on university bodies that deal largely with the trivialities of the university-as-corporation. Academics who fancy themselves to be administrators should be allowed to be so without wasting students' time in the process. Besides, as suggested by one of the professorial participants in the proposals for student participation, participation will be strictly limited in advance to exclude students from certain sensitive areas. This suggests a rather interesting theory of representation in the minds of the proposal makers.

By accepting limited participation in advance, the student representatives would inevitably be kept outside the cumulative culture of any committees they were on, both in not having a full understanding of the personalities with whom they interact and in restrictions on their power, creating a strict hierarchy within any committee limiting students to the bottom.

Further, it should be admitted that representative democracy in a university is absurd. Without even going into the inequities of number, there is no mode of representation for a constituency as complex and diversified as a university. As for faculty decision-making, it is usually true that all people relevant to a decision meet to discuss or ratify. By electing one or a few students to committees, reformers are proposing that student participation should be governed by different rules than affect other committee members.

A larger issue is the potential use to which student representation could be put by faculty and administrators. Inevitably, student acceptance of a role in the current mode of decision-making will be taken as an endorsement of the system and used as a justification for suppressing or taking lightly any future student unrest. It is not hard to imagine a professor or vice-chancellor righteously pointing out the accepted channel or representation as the reason for refusing to discuss student demands. The whole process would become a joke with several punch lines.

Students should use the arguments against their participation as reasons for rejecting any proposals in that direction: students should not make decisions which bind the future, since they themselves are transient, and, so many of the decisions made by academic committees are really no business of the student. Students will do them-

selves a great favour by refusing to take part in decision-making. The student must require the university to deal with him as a student, not as a mock decision-maker co-opted to play a useless role.

Thus, students should concentrate reform energies on those places where his daily life is affected: in his particular academic department and among his teachers. Twenty or thirty political science students demanding a confrontation with their faculty over course reform or examination procedures will be more effective than the same number dispersed throughout several committees or occupying the Chancery.

The Department of Political Science may be a perfect place for ANU students to develop a meaningful style of participation. The Head of Department has stepped down in order to devote more time to teaching and research, thereby hoping to put aside proposals from his staff for course reform. If students, any students who have had experience in the Political Science Department, were to express their views on course reform, a very quiet and extremely important inroad would have been made possible.

The more quickly the badly needed changes are effected in that department, the sooner students will be able to merge their coursework with some semblance of real-world events and, more importantly, the more likely that a new head of department will be chosen in terms of the process and content of change.

This kind of action would strike at one of the major problems in the university — the Professorial and Head of Department system. A few departments have begun rotating Head of Department systems which aim at avoiding the kind of personal monarchy that can develop when a single person heads a department for 15 or 20 years. Rotation after a few years ensures that the head does not go stale on the substance of his discipline and forces a more democratic structure within the department, since those who might be next head of department will want to be privy to all decisions which might affect their reign. Eventually, such a system might create a consciousness of sharing within departments and lead to a feeling of community that is more appropriate to an academic setting than the present tendency to rigid hierarchy.

In such a community setting, students would feel more legitimate since their access to effective decision-makers would be more immediate. And, after all, students should have a voice in how a teaching department is run, at least in what it teaches. At present, most courses are rigidly fixed. A student enters a given department and faces three or four years of planned units with very little room to accommodate any personal tastes that may emerge. In a department with sixteen members of faculty, there should be no fewer than thirty or thirty-five distinct courses offered and students should be allowed as much latitude as possible in the selection of courses they attend. This may mean doing away with the present system of lectures and tutorials followed by end-of-year exams, but there is no natural reason why the present system should exist. In fact, it is quite inefficient of manpower and certainly dulling to the students' mind.

The real world is too often incidental to the content of courses, especially in the social sciences. The structure of courses should be flexible enough to allow accommodation of current events or current trends in theory and research. Classes should be small enough and self-contained in content to permit a student-teacher relationship of independent interaction to develop, making the classroom, rather than the library or the union, the locus of intellectual expansion, reversing the disturbing Australian tendency for education be equated with achievement rather than with learning.

All of this could be achieved in a flexible context so that, as opposed to the present system of courses, no one is bound to specific sequences or points of view in the future.

Any student who feels the need for such reform, in Political Science particularly, but in any department, should make his views known by telling someone, preferably someone on the faculty. Above all, students should not be lulled into the dead end of participation in decisions which deny their true role



This year the Hall fees rose by \$40. They appear certain to rise again next year, though the amount is still uncertain. To try and prevent this, the SRC in conjunction with the JCRC's of three halls, arranged an appointment with the Australian Universities Commission. This meeting was held on May 29th this year, where it was found out that the AUC had already submitted to the Federal Cabinet its recommendation for Commonwealth grants to universities in the next three years. However, the following is part of the case put forward to the AUC by the ANU Students' Representative Council.

In deciding on whether or not to raise hall fees at the ANU, one must take into account the cost, availability and suitability of alternative accommodation available to university students in Canberra who wish to live out of halls or colleges, or who might be forced to do so because of high residential fees.

The first point to make is that there does not exist readily available cheap accommodation in Canberra close to the university as exists at Carlton or Glebe. Thus, compared to other universities in Australia, the ANU is deprived of its greatest potential source of cheap accommodation.

#### PRIVATE ACCOMMODATION

1. Bedsitters or bachelor flats, consisting of one general room serving as bedroom, kitchen, dining and lounge rooms, and with an adjacent bathroom. There are two single beds but one is usually converted into a sofa. These are rarely available. Only fifteen were advertised in the first five months of this year, and the average price was \$14.47 per week. Also, a student renting a bedsitter by himself and paying for food, heating, transport, etc. on top of the rent would be paying much more than the present \$18 (or even a projected \$19 or \$20) per week, if he was living in a university hall.

2. One bedroom flats. The average price for these in the first five months of the year was \$21.44. Leaving aside the cost as a factor for the moment, they are a more suitable form of accommodation than bedsitters for two students, because space, privacy and independence are available. The rent averages \$10.72 each per week, but combined with food, heating, transport and other standard costs, would make it as expensive, as the university halls.

3. Two-bedroom flats or houses. The cheapest form of non-private accommodation in Canberra are two bedroomed furnished flats. These flats are commonly available at \$25.50 per week. Since they have three beds, they can accommodate three students at an average rental of \$8.50 per week.

However, when we consider it in relation to the \$18 per week full board provided at the halls and take into account costs other than rental, it is doubtful whether a student would be saving anything at all.

First; three students in a two-bedroom furnished flat will have to provide their own bedlinen, crockery, cutlery, cooking utensils, blankets, and similar necessities. In Canberra, furnished accommodation does not include these articles; but in other capital cities they are generally provided. Unless they can obtain these things from home, they are up for a considerable initial expenditure, well over \$50 each. This can be considered as a cost of \$1 to \$3 per week if distributed throughout the 33 weeks of the academic year.

Secondly; the cost of meals. On the generous basis of 60c per meal for lunch and dinner, each individual would be paying an additional \$8.40 per week. This is omitting breakfast, which would lift costs to at least \$10 per week.

*Jean Senger*

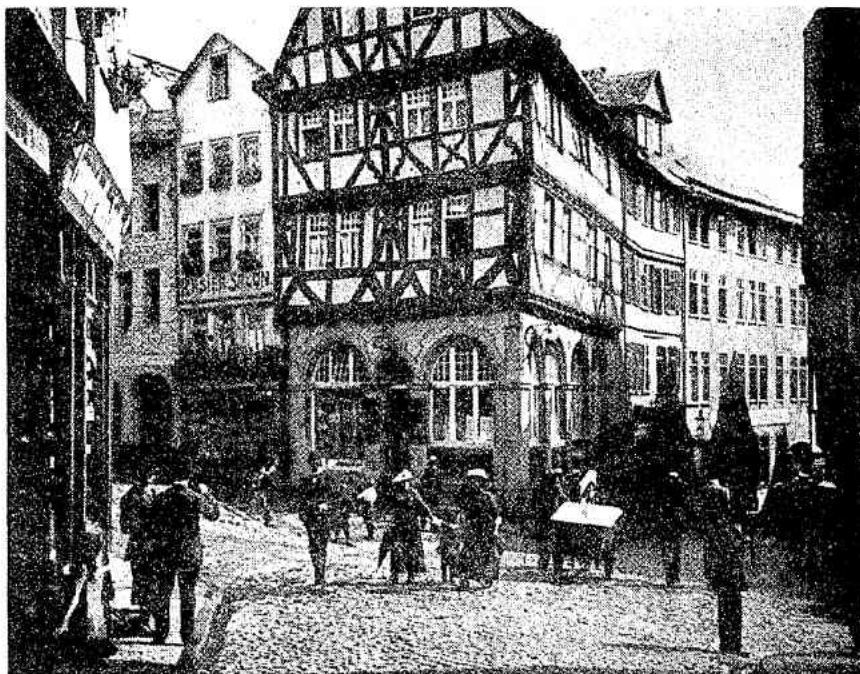
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# OFF - CAMPUS HOUSING

by ANDREW BAIN



A recent photograph of Northbourne House (Schleierhof) which, it is rumoured, will be opened up for Students in the near future.

Thirdly; the cost of cooking, heating and lighting. Electricity costs for lighting would be about \$3 for the academic year. Cooking and heating for this type of accommodation would cost, at an estimate: (a) by electricity. Electricity is charged at a flat rate of 1.45 cents per kilowatt hour. The cost would then be 70 cents a week in summer and \$3 a week in winter. (b) By gas (estimate given by Porta-Gas): 60 cents per week for cooking, \$2.75-\$3 per week for heating during the winter period (i.e. about \$1.30 per week averaging it over the year). (c) cooking by electricity, heating by oil would be about \$2.50 - \$3 per week.

Although many flats would use electricity or oil, we will use the lower figure of \$1.30 per week for cooking and heating in an overall estimate.

So, if living in a two bedroom furnished flat, each of the three individuals would, on the average pay per week:

\$8.50 rent  
\$1 to \$3 initial expenditure  
\$10 + meals  
40cents cooking and heating

This is omitting the cost of transport and of keeping the flat during the May and August vacations.

Therefore they are likely to be paying more than the person living in a university hall even if the hall fees are raised.

4. Three-bedroom houses. In the first five months of this year, the average price was \$35.71. For four students, the cost would be about \$9 each per week, which is higher than a two bedroom flat, and involves the same additional costs.

It is clear then that none of the types of non-private housing provide economic savings sufficient to offer an adequate alternative to the halls.

#### PRIVATE ACCOMMODATION

Private accommodation can be divided into three categories: Room only, Full Board, and Bed and Breakfast.

1. Room only. In the first five months of 1969, the average price was \$10.54. This is based on advertisements published in "Canberra Times". With \$10 or so extra for meals, this is not an economic alternative to halls.

2. Full Board. The average price appears to be \$17-\$18 per week, although it is the best alternative to living in a university hall, it has many disadvantages. The individual must be able to fit in with the family with whom he is living. Study conditions are likely to be poor, transport

WORONI, Wednesday 2nd July, 1969

is again a problem, meals may be at set times which could be inconvenient, and the student would be forced to buy some meals from the Union. The total costs will probably be somewhat more than the \$17-\$18 per week originally mentioned.

3. Bed and Breakfast. This appears to cost \$13 per week, which added to the cost of 2 main meals daily, would make it an uneconomic proposition for students seeking something cheaper than hall accommodation.

Therefore private board is hardly an economic saving, even if hall fees are raised.

#### REASONS

The high cost of accommodation here is due to factors peculiar to Canberra.

The first of these is the policy of the NCDC to keep all housing in Canberra at a high standard.

Secondly, Regulation 97 provides an accommodation subsidy for public servants who have been transferred to Canberra: Whereby a third division employee pays only \$11 a week as long as his rent is between \$11 and \$28 - which means that prices for most accommodation in Canberra start at \$28 as half or more of those seeking accommodation in the ACT are public servants.

Thirdly, the number of houses being rented in Canberra is limited by the regulations of the City Area Leases Ordinance on Government-owned houses or Government-built houses which are being bought or mortgaged by the usual tenants. Therefore, the rent of those houses that are available is increased.

There are also several miscellaneous problems involved in accommodation for out of hall students.

Firstly, most landlords insist that flats be let to families. Secondly, the high demand for accommodation prevents any one making substantial complaints about anything wrong with his flat. Thirdly although cheaper accommodation is available at Queanbeyan, it requires a car and additional transport costs.

It appears that the only types of accommodation cheaper than the halls are either full board, or three students renting a two-bedroom flat. Even so, this depends on obtaining a flat at a price below average, which is not easy for many students at the ANU, coming from interstate or from overseas.

Yet Hall fees seem certain to rise once again.

## A.N.U. SERVICE

Within Student Administration there is a section concerned with the various aspects of student accommodation.

Mrs Verna Rosling the Accommodation Officer is available between 9 a.m. and 5 p.m. in Room 24 to assist students with any problem concerned with their housing whether on-campus in a hall or college or off-campus in private lodgings.

Mrs. Rosling seeks out and inspects private accommodation, keeping a register of the different kinds that are available in the Canberra suburbs. As well contact is maintained with outside agencies in order that married students requiring a flat or house for rental can be helped where possible.

Generally the accommodation service is concerned to find suitable lodgings for

students and to fit them into a living environment which will be satisfying and provide adequate study conditions. An effort is made to see that rents charged are not excessive for the facilities offered or that the living quarters are not sub-standard.

Students contemplating living in private accommodation during this year or in 1970 should contact Mrs. Rosling either at Student Admin or by phone (49 3454) so that they can be advised on the accommodation available, the costs involved, and other information relevant to off-campus living.

Mrs. Rosling also works in liaison with the three halls of residence and two affiliated colleges particularly with admissions; students requiring general information about the halls or colleges should initially contact the Accommodation Officer.

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If any student would like to have one as a guest for a week-end during that period, would they please leave their name at the SRC Office.



# \* THE ARTS

## BOOKS

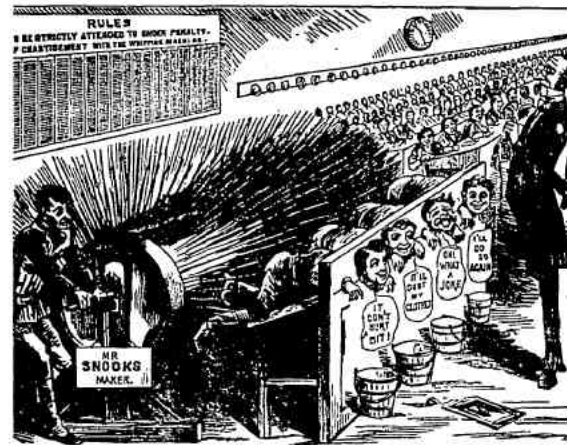
### "FLAGELLATION: THE STORY OF CORPORAL PUNISHMENT"

Thou, rascal beadle, hold thy bloody hand;  
Why dost thou lash that whore? Strip thine own  
back;

Thou hotly lusts to use her in that kind  
For which thou whippst her.

Shakespeare.

Avid members of the reading public (there must be some at this university) may have noticed the sudden appearance of a new series of paperbacks from the Tallis and Luxor press. One Canberra newsagent has an entire stand given over to them, with a sign announcing that all books are for "Restricted Sale Only". The publisher's intentions are sufficiently indicated by the screaming yellow colours and erotic cover designs. Titles range from the frankly salacious ("Pussies in Boots", mainly photographs), to such reputable old chestnuts as "The Kama Sutra, (Now Illustrated)". One title however deserves respect — so much so that I strongly recommend it to anyone who has the stomach to take it. This is "Flagellation" which is in fact a revised edition of a respectable hard-back by G.R. Scott, originally published as "The History of Corporal Punishment".



The value of the study is not so much in the author's unoriginal thesis ("Man is cruel. He has always been cruel. He is cruel to everything which he considers inferior to himself."), as in the way he recreates an immensely important element in all Western (and Eastern) civilizations up to the present century. Today, when so harmless a weapon as the school hand-strap is rarely used, it is hard even for historians and students of literature to remember that schoolboys and girls as late as the early nineteenth century worked virtually under the lash like slaves. At Eton, where birching was not abolished until after 1936, whipping was so much a part of life that a charge of half a guinea for birch was made in every boy's bill. For centuries the British upper classes sent their sons to similar public schools where they were whipped by sadistic and often homosexual masters who, as Kipling innocently wrote, "Beat us on with many rods For the love they bore us." The slightest pretext would suffice since it was believed that children were naturally lazy, and would in any case be the better for an occasional flogging. "My master whipt me well; without that, sir, I should have done nothing," Dr Johnson argued.

These, however, are only random examples. As Scott demonstrates, the practice of flogging is so congenial to the human spirit that the custom appears to be universal and of immemorial antiquity. Mosaic law, we read, limited judicial punishment to forty stripes, a terrible beating. However, even here human cruelty managed to go further, and it seems that a three-thonged whip was used, thus effectively tripling the punishment. (A fact we tend to forget is that any kind of flogging, whether with a Roman scourge, a Russian knout, or an English "cat", was generally near-fatal. The victims often died from shock, loss of blood, and damage to the internal organs.) Christianity may have helped mitigate the cruelties of the Coliseum, but that Christian ladies maintained the notorious Roman custom of torturing their maid-servants for pleasure is indicated by a decree of the

Council of Elvira prescribing that mistresses who lashed their female slaves to death deliberately should be excommunicated for seven years; if unintentionally, five years. Meles presumably remained fair game.

Christianity in fact came to terms with flogging early, and during the later middle ages actively encouraged it. Monasteries and nunneries were full of flogging, often self-flogging for the greater glory of God. Scenes like that in Bergman's *The Seventh Seal*, where half hysterical men and women, often stark naked, flogged each other in a gregarious frenzy of penitence were common.

The reason was partly that the incident of Jesus Christ being scourged and tortured to death by the Romans was interpreted by the theologians as being a deliberate atonement for human sin. In other words, God Almighty demands that every human sin be punished by horrible tortures. The original sin of Adam however was too great to be atoned by any human beings. Christ himself, therefore, volunteered out of love to undergo the necessary punishment instead, and God accepted. The crucifixion was therefore inflicted by the Roman soldiers, but, in effect, demanded by the vindictive justice of God. Once this simple perversion (Shaw called it "Crosstianity") of Christ's ideals was accepted it became inevitable that Christianity would encourage sadism in the guise of retributive justice; though nowhere did the process go quite so far as in Spain. There, between 1481 and 1808, the Inquisition appears, by its own records, to have burnt or tortured 341,021 people!

England however was bad enough, and as late as the nineteenth century floggings of 1000 lashes with the cat of nine tails were common in the army and navy, often for trivial offences. However, the public flogging of women was ended early in the nineteenth century; and there was a decline in the practice of birching due less to humane feeling than to the growth of Victorian prudery which held that the exposure of the naked posterior was indecent and immoral, especially in the case of girls.

In our own dear Sydney, during the convict days, we are told that the ground in Barrack Square, all round where the triangles stood, was saturated with human blood.

At the end of the great catalogue of atrocities which the author assembles, the details of Nazi concentration camp floggings (up to fifty lashes) seem trivial by comparison.

What emerges from all these horrors? First of all, the strongest possible argument against corporal punishment: it is only by knowing of the excesses of flagellomania into which past ages have without exception fallen, that we can understand the danger and the need for protest when some magistrate sentences an incorrigible delinquent to twelve strokes of a light cane. Secondly, a kind of general principle emerges: that any mitigation of barbarous practices in a state (the present controversy over capital punishment is a good example) is produced by the agitation of a sensitive minority, and is accepted by the majority with apathy or even resentment. People soon develop a horror of what is forbidden by law, but "every form of cruelty which the law allows is practised in a wholesale manner and with gusto by the public".

Thirdly, the examples cited bring out with overwhelming clarity the erotic basis of whipping. There can be few people who do not have some slight sadistic or masochistic tendencies (if this is not the case the people who design paperback covers and television scripts must be sadly mistaken). It seems clear that light whipping is stimulating and pleasurable to many people, and the contemplation or infliction of it to more still. Heavy flogging is undoubtedly often stimulating to the flogger and the onlookers, though not to the victim—which seems a little unfair.

The connection between pain and sexual pleasure, as the author points out, is close. The sex act in animals is often in itself a painful procedure. In humans, sexual pleasure is dependent primarily on friction between the penis and vagina. The same degree of friction applied to any except an erotogenous zone, and divorced from sexual excitement, would be merely irritating and painful. In fact the nerves which convey erotic response after full arousal is achieved are those which commonly convey pain stimuli. Hence the mock-savagery of love bites and pinches, and the impossibility (convent-bred virgins take note) of making the sex act express nothing but a profound and ecstatic tenderness. Hence, too, the difficulty in any state, even a democracy with an articulate "sensitive minority", of preventing the gradual growth of various forms of torture and brutality inflicted upon prisoners, children, and members of the armed forces. Australia can furnish examples.

Mark O'Connor.

## JAZZ

### CHAZZ! THE CHARLIE MINGUS QUINTET

A French jazz label has just recently appeared in Australian record shops. It is an offshoot of the well known Colombet label called America. It is taking its place in the low budget stacks - a boon to collectors.

On America 30 AM 6052, Charlie Mingus (bassist) and his Quintet create some tremendous sounds. Performed before a live audience at New York's Club Bohemia in December 1955, this album contains some of the most ambitious of Mingus' works from the 1950's.

Mal Waldron displays his superb agility on piano in "Work Song". This I feel is the best track on the album excluding "Percussion Discussion" in which a duet between Mingus and percussionist Max Roach demonstrates how drum solos can be worked in with other members of the group instead of being an exhibition of a percussionist's stamina.

"September", a combination of "Tenderly" and "September in the Rain" is a device that Mingus often uses and uses well. Another example of this in the album is "All the Things You Are" in C Sharp where Rachmaninoff's opening chords become well worn.

The Quintet is comprised of Willy Jones (percussion) George Barrow (tenor sax), Eddie Bert (bones), Mal Waldron (piano), and on one track Max Roach fills in with drums.

This is a nice cheap record and damn good jazz. Find three dollars and buy it—it's tremendous.



## CLASSICAL

The appreciation of Ralph Vaughan Williams often suffers because he was a backwards looking composer, and is often dismissed because his works can be assigned a key. Yet it can by no means be said that he is just squeezing the last drop of slush from Romanticism (even though he was the pupil of Villiers Stanford).

Although his music goes a long way back (his themes are usually modal) he is distinctly a product of the twentieth century; his music has even been described by the Academics by the hideous word "polymodality". Because he wrote much film music, his symphonies can sound unpleasantly like the background music for some celluloid abortion at the emotional level of Elvira Madigan yet this bias must not prejudice our enjoyment. Decca has just issued symphonies No. 3 (Pastoral) and 5 (London Philharmonic Orchestra, conducted by Sir Adrian Boult, ACL311). No 3 is fair dripping with rusticity, but much more subtly than Beethoven's 6th. The joys of bird, meadow, and cow-turd are evoked, not by making flutes pretend to be nightingales, but by expressing a state of mind. The beautifully restrained brass sections and the delicate soprano vocalise, which is the soft climax of the work, exemplify this. The recording quality is good but not impressive, but miracles can't be bought for \$2.95. The record is available from the Music Lover, Warringah Mall.

Bob Gilbert.



# THE ARTS

## PHOTOS

'SPILT IMAGE' created by a group of Melb. Uni students and published during the recent Arts Festival held there, is an interesting volume of photos and accompanying words, something after the style of Sam Haskins 'Cowboy Kate' and 'November Girl' etc. There are eight (individually contributed) sequences of pictures, each with its own theme, but altogether sharing a fundamental approach and feeling that gives the work its dignity and coherence.

In particular, I feel that the pictures of Ben Lewin and John Julian emerge as the most outstanding. Lewin's work effectively composed and original often uses high contrast prints that evoke a strong sense of line and mood. Unlike the other three photographers, Lewin has also written his own accompanying words, from which his sequences (especially 'Two People') seem to gain more power than most others.

Overall the words seem one of the weaker points of the book, possibly not so much through poor writing as through the intrinsic difficulty of such a task. The visual sequences come first, and as the authors say in their introduction, they are in fact capable of 'standing alone'. The prose was then written in response - 'spontaneous pen to spontaneous paper'. But the independent evocativeness of the picture creates a mood that by its nature is difficult to enhance by the addition of words (particularly ones that are created after, rather than along with the pictures, and which - except in the case of Lewin - are from different creative minds). Thus I sometimes found myself opposing the channelling, or found my response to the pictures was interfered with rather than heightened by the prose, or else found their ambiguities resolved when their effect depended on that ambiguity.

Another approach might have been to follow the ideas of Haskins' more closely, perhaps with some few lines of blank verse which would provide sections in advance with a feeling and a framework. This would avoid a detailed personal response to the pictures or running commentary on them.

*"Tell me something. Is it because of my intelligence. A certain sad ugliness. Perhaps a slothful beauty. My*

What is most important here is that the principle adopted by the authors, that the visual and the verbal can 'add dimensions to the other that neither could attain alone', is an exciting and promising one.

The long 'Fable' section contains a series of pictures by John Julian which are immediately interesting and pleasing although his style is not as established and incisive as that of Ben Lewin. In using different settings and model, this sequence does not have the continuity of the others in the book. To this extent possibly, it loses some of its overall effect.

The sequences of Lachlan Arnott's pictures contain some of the most striking individual effects. In particular, a brooding atmosphere of violence and grossness evoked by the 'Games' pictures, although 'hard labour for effect' at times replaces a natural ease and spontaneity.

In contrast to the dark heavy atmosphere of 'Games' are the 'Beach' and 'Pylons' pictures of Brian Stevenson. Here a floating, dreamlike quality is created partly by subject, (as in the pensive facial expressions)



*friends never made up their minds about me....' ('Two People).*

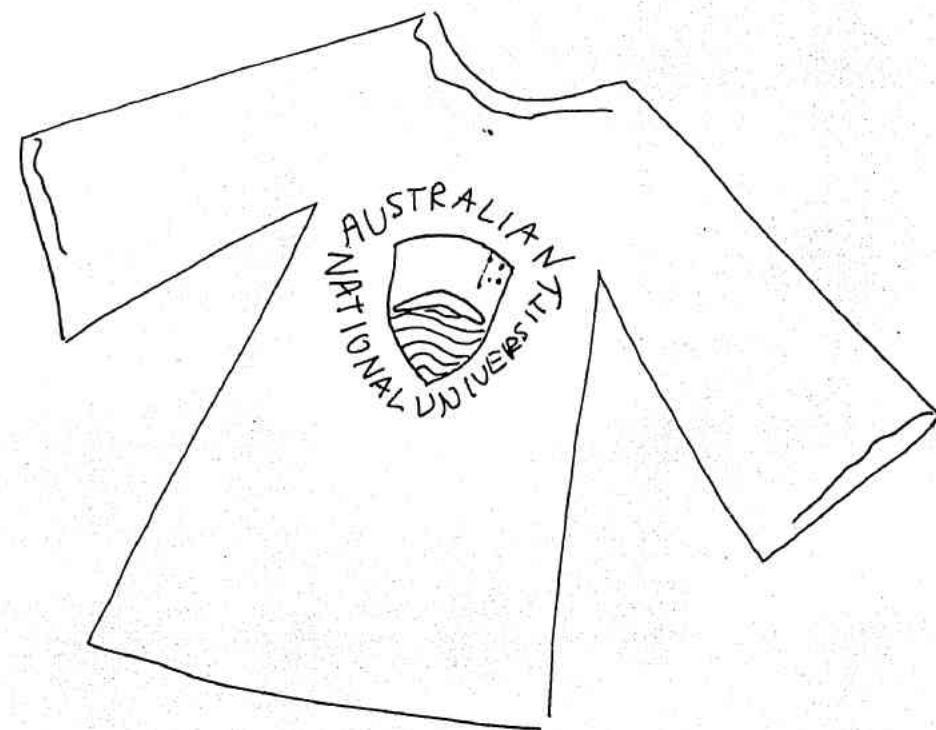
but also largely by superimposing images and by very light printing in which features become haunting and less real, fading away into nothingness. Like much of 'Spilt Image' these pictures mimic the human imagination rather than reality.

As already suggested, the separate sequences of the book are unified by a shared approach and understanding between the photographers, by which each part gains in meaning through its context. Like a movie film, moments gather effect through previous frames. The volume is basically different from the general photographic compendium. It is a created project not a retrospective anthology of independent photographs. But also, as in films, and unlike much modern photography, the group construct their art from posed and directed model actors.

In general, although the book lacks the sheer creative genius of Haskins and other front-rank photographers, it is a commendable volume that deserves attention, and is, particularly in its large paperback format, a very reasonable buy.

John Warner.

# SWEAT IS OUR BUSINESS...



Yes our business is sweat and come to think of it so is yours. What was once a social stigma is now a commonly accepted fact of life. Everyone does it so why hide it?

There's no need to hide it under a load of old synonyms like perspiration or bodily excretion. Lets face it, who ever heard of a perspiration shirt.

Nobody really likes sweat and we here at Dean Hamilton do not want people to feel that they have to put up with it. That's why we came up with our completely new 'rapid soak' sweatshirt' treated with miracle 'haemophilia' to protect you from yourself.

Years of research have gone into

this miracle garment which we are proud to present to you. There's no need to hide sweat, wear it with pride. Marketed in dazzling styles, designed especially for us by Schwartz of Puckapunyal and coming in three daz-

ling fashion colours, - mostly blue. Available at the Union Sweatshop



# More Letters

## Against Aid

Dear Sir,

I was interested to read the article on State Aid published in WORONI 18th June. I am myself opposed to state aid for church schools or rather the churches' involvement in education, although for somewhat different reasons to those advanced by 'Augustus' in his article.

From a Christian point of view I can see very little or no justification for any church group to engage in education in the Australia of today. As I understand the Biblical teaching on the subject the task of the individual Christian and of the church as a whole in relation to society is twofold: firstly, "to preach the gospel to every creature" and secondly, to show love or kindness (in a Christian sense of these words) to other people. This latter does mean that the Christian should work for the material benefit of others (society) to some extent. There was a time in history when education and the running of schools was one field of activity where the church could do something of benefit because no-one else was doing anything of this nature. Today, in large sections of the world, including Australia, the state has recognised its responsibility for this activity. As a result of this, and because the state can fulfil this responsibility of education at least as well as the church (if not better) if it is given the chance, I am of the opinion that the church as a body no longer has such legitimate concern in this field. Some individual Christians, of course, can and should assist the state in its education system by working as teachers, administrators etc. By maintaining their own school systems church groups are moving beyond their own field of responsibility.

'Augustus' comments that many Roman Catholics claim that they have a right to have their children educated in any way they like. True. As I see it there are two aspects of education to which this could apply - the religious and the secular. Education in the latter in church schools is, as far as I know, no different from in the state schools as both use the same syllabus. With regard to religious education, the present state school system theoretically permits, at least in New South Wales, a very substantial amount of time (up to one hour per day, I believe) to be used by churches for religious instruction. I feel however that if religious instruction, or should I say Christian faith, is to have any real meaning for children the only effective way to 'teach' it is by the example and instruction of parents in the home. Without this any religious instruction in school will normally be merely empty knowledge and not the living faith of true Christianity. This brings me to another point mentioned by 'Augustus' in his article. This is that churches isolate children in church schools and indoctrinate or brainwash them. He claims that if children were given the opportunity of evaluating their religious beliefs they would repudiate them. I beg to differ on this latter point but do agree that it is detrimental to a person to be subjected to only one point of view. Christians should live in the world and as a part of society and not be shielded from all contact with any un-Christian ideas. In fact it is often through facing up to opposing viewpoints that the Christian comes to understand the reality of his Christian faith more deeply. Without any opposition he is liable to have a sterile and empty faith. In view of these three points, then I believe that running a school system is not relevant to the task of the church and that separate church schools are, in general, against the best interests of Christian people. The church should not, therefore, engage

in education in the way it, particularly the Roman Catholic church, does at present, and should thus not need to seek state aid for its schools. Furthermore, if any church group should decide to run some schools, it is that church's responsibility to provide the necessary finance, as the decision is entirely their own. The churches should, I believe, re-examine the reasons for their own existence and withdraw from those activities such as school education, which are no longer properly relevant to their task in the world and which can more appropriately be taken over by the state.

Graham McKay

## Gibb Opposes

Dear Sir,

The report of Professor Gibb in the last issue of WORONI demands comment. In dealing with the matter of student representation on the academic bodies of this University, he gives the impression that he is generously offering students a mode of consultation with the staff (or is it the professors?) of this university. One comes to think from his article that this is meant as a gesture of recognition of the existence of students at this university, by giving them an outlet for discussion and consultation which they do not fully deserve rather than as recognition of the part students have to play in the university of which they are an integral part.

Professor Gibb says the "students may not participate in matters affecting staff directly (whether appointment, promotion or conditions of service) or matters affecting individual students (whether progress, failure or scholarships are involved)." Yet matters affecting individual students are some of the major ones on which students can contribute knowledge unavailable to members of staff.

"It must be recognised that students lack knowledge and experience necessary for determining these sensitive matters." Yet students have knowledge of many academic matters as they affect them, and have opinions,

criticisms and suggestions which should be taken into consideration. Given that they lack the experience which staff members generally have in the "sensitive" matters, they nevertheless have a material interest in them, and have the daily experience of many of the broader academic issues such as course structure, assessment procedures and teaching standards.

"It is as important that students recognise the greater knowledge and experience of senior staff as it is that these staff recognise student interest and concern." Yet students should be given more than mere recognition that they are interested and have a concern in these matters, more than just "consultative machinery." As students in this university, as an integral part of it, and as a part which should have a say in the determination of matters which affect them, students should be an integral part also of the decision-making bodies of this university. We should be able to more than express our views which may or may not be accepted and then acted upon; we should have a part in the actual decision-making itself.

Professor Gibb said that "the Board's committee took the view that consultative arrangements were more important and more appropriate than representation, and he completely skirts the position of students actually sitting on academic bodies, although this has been agreed to by the Board of the School.

He not only fails to mention that this

has been agreed to, but he also neglects to state that it is the opinion of the committee of the Board that such students should speak only as individuals of the students by whom they were elected.

Here I take issue with the committee of the Board. If student participation in the government of this university is to be meaningful, if it is to be more than a token gesture, then those students who sit on the academic bodies of the university must be there to present the views and the interests of the students who elected them. Such a student representative will have views of his own, which he should also present, but he should be there not primarily as an individual expressing his own opinions, but as a mouthpiece of the students who elect him and whom he should endeavour to represent. Both enter into it, but the second should be the primary effect of him being there.

In conclusion, I believe that students should have a greater say in the running of this university than would be provided by "serious and creative discussion" and "consultative arrangements." They should be directly involved in the decision-making bodies of this university, and they should be represented there, rather than merely being made to be content with the knowledge that a student (or several students, but as individuals) sits on some academic body, or enters into "serious and creative discussion."

Andrew Bain.



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Kingston. Good student  
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Career Opportunities for Graduates

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offers excellent career opportunities for university graduates in the commercial and technical fields with comprehensive training and prospects of advancement to management positions.



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SHELL REPRESENTATIVES WILL VISIT THE AUSTRALIAN NATIONAL UNIVERSITY ON

16th and 17th JULY to discuss these opportunities with final year male students who are completing Pass, Honours or post-graduate courses in 1969 or 1970 in

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ARTS  
LAW

CHEMISTRY  
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STATISTICS

and female students qualified for computer work.

Appointment for interview may be made with the Careers and Appointments Office.

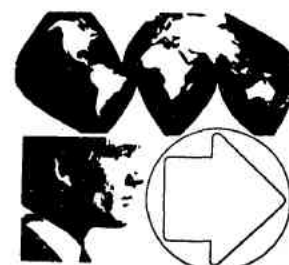
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Interested in International Trade Negotiation, Foreign Investment, Promotion of Exports, Shipping Policies, Operations Research?

There's a variety of graduate career opportunities in fields like these with the Commonwealth Department of Trade and Industry.

If you're a final year student, come along to see the Department's interviewing officer.

For an appointment, contact your Appointments Board or Careers Officer now.



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of Trade and  
Industry



# SPORT

## TENNIS

This year's I.V. tennis tournament was held at the University of Queensland from 28th May to 30th May. Despite the fact that two days of play were rained out the ANU players reported that the tournament was a competitive and social success.

ANU men, captained by Ron Chapman, performed well, winning two matches against Latrobe and Macquarie and losing a close match against the eventual winners, Perth. It was agreed by all team captains that since the rain made completion of the two draws impossible a playoff be held between Queensland, Sydney, Melbourne and Perth. Of the ANU women P. Harkins and K. Daves played exceptionally well.

The ANU Club doubles competition held on Sunday, 8 June, was an unqualified success. The competition was divided into two mixed sections and one men's section with trophies awarded to the winners of each. All players expressed an interest in having more such comps and the club committee has decided to hold another on Sunday, 13 July starting at 9.45 a.m. This comp will be mixed only and limited to 24 pairs. Interested members should contact either Colin Campbell (3572) or Gerry Small (3575) as soon as possible.

## GOLF

This term it is anticipated that an ANU Golf Club will be formed. Golf Professional Ron Petterson of the Federal Golf Club will give lessons to all interested Sports Union members.

All persons interested in golf are invited to join the club.

### BENEFITS

1. 15% discount on all golf equipment.
2. Playing costs 50 cents per round.
3. Expert tuition cost approximately 50 cents per hour.
4. Competition. Intra university and IV

Interested persons please contact Sports Union office.

## HACKING

This little known sport deserves a mention every now and again (every? yes; now? yes; again? never).

The ANU MEN'S HACKING CLUB is a bright happy club (bright? yes; happy? no [no money]) consisting of approximately 30 or approximately 40 or 50 members (financial or otherwise) who are all interested in the art of 'Hacking' i.e. using a stick to manoeuvre a pill across a field. The object is the opposing team members i.e. make them black and blue

under the pretence of moving the pill from one end of the field to the other.

To an observer, who may be mad enough to watch this sport, his attention will be drawn to two non-participants of the game who are situated on and off the field. These men are immediately noticed for each of them has a whistle instead of a stick. They are the dedicated receivers of bad words. The degree of badness of the words - ranging from 'you beastly fellow' to some unmentionable words with four letters - is dependent on the signs these two men give and the circumstances involved. The vertical arm J Johnstone sign in particular is an active position (for bad words throwing).

Let us now have a look at the personal lives of the Men's Hacking Club's members (Note Men's in front of Hacking Club, this is to distinguish it from the Women's Hacking Club, for I am not experienced enough to deal with women stickholders). The members may be seen gathered together any Saturday evening at the Ainslie Rex, Deakin Inn or the MENS within.

For those who are interested, an ANU MEN'S HACKING CLUB member is easily recognized, he is usually seen muttering to himself and sometimes these words may be heard 'F-----, goal, missed' (not necessarily in that order).

## BOATING

Maintenance is upon the club again and all those who would like to sail next season are asked to lend a hand at the sanding and painting that will go on this term.

### TIMES FOR BOAT WORK:

9.30 a.m. SATURDAY Mornings  
2.00 p.m. SUNDAY Afternoons

Any other times by appointment.

A member of the Committee will be in the boat shed working at these times so please come and work off some surplus energy. With 3 sharpies, 2 herons and a moth to fix up there is quite a lot of work to do.

## INTER-FAC

Competitions having been plagued with problems, got off to a good start this term, with Economics v Oriental Studies squash match being played last Friday. Here Ecos. were successful in defeating their skilled opposition four games to nil, with the lecturers Gavin Ford and Graeme Lade lasting close on fifty minutes. The match was played in the real true-blue spirit marking all interfaculty competitions.

The next highlight of the competition was the Law v Arts hockey match on

Tuesday 24th. June. This was well patronised by the keen sports-minded law students who constitute the backbone of all top University teams. There was a dazzling display of hockey by both teams (though the game was not played according to Hoyles); in fact one umpire seemed biased in favour of the Law birds. But despite these seemingly insurmountable problems, Arts won 5-0 over Law.

This match was followed by the Law v Oriental Studies squash match on Fri. the results of which are not available for WORONI.

The Law Society, recognising that they are champions in every sport and aspect of one-upmanship, hereby challenge any other Faculty or Dept. in any form of sport they desire, as long as it does not involve more than 27 birds or 400 blokes. You may throw down your gauntlet in front of Alan Barrel who will organise the Law team.

## SKI CLUB CAR POOL

As from Friday, 27th June, a car pool will be operating for weekend and day trips to the snow.

It would be appreciated if those people who are willing to give skiers a lift to the snow would leave their name and phone number contact, and particulars of departure time, etc. at the Sports Union Office, Union Building.

Those people who require a lift are asked to enquire at the Sports Union and leave their name and contact.

It is imperative that this be done before FRIDAY LUNCHTIME, so that this service can operate efficiently.

The co-operation of all car owners would be appreciated.

## AUSSIE RULES

ANU Aussie Rules Football Club will screen two films on Thursday 3rd July, at 8 p.m. in the Coombs Lecture Theatre

The full fifteen rounds of the World Bantam Weight Championship fight Rose v Rudkin, plus The Best of Baldock.

Refreshments at South Oval Pavilion afterwards.

ALL WELCOME

## ROWING

The winter season is now under way, and crews have been going out at regular intervals. Rowing is on every Sunday morning at the Shed behind the John Curtin buildings at 10.30 am. All rowers of whatever degree of competence are urged to come down and have a row. As serious or as casual as you please, with no binding commitments.

A few beers are the norm after an outing. An Eight is boated each week (though different at each outing) and assorted scullers and Fours go out, and there are various Winter Regattas on over such gruelling distances as 800 metres.

Also coming up is the Annual Dinner on Friday July 11th and all members are exhorted to come along and join in the usual fun and games. Tickets are \$8.00 from the Sports Union or from the Club's Treasurer, but as the Dinner is in the University House private dining room, we can expect, again, only the finest of food and grog. Beer in the Pavilion afterwards is included in the price, and many an interstate visitor is expected. Tickets are very limited so you must move soon.

## HOCKEY

The I.V. results (I know they are a bit late) show a marked improvement over last year. This is probably due to the fact that it would have been impossible to do any worse. Overall ANU came 5th out of 12 teams. This Hobart I.V. was a great success both socially and otherwise.

Over the Queen's Birthday weekend, the NSW universities I.V. was held at Canberra. This included the men's and women's hockey teams from Newcastle Uni., Sydney Uni., Uni. of NSW, Wollongong Uni. and from the ANU and Duntroon, one team was supplied.

The results for the men's team were:

	Points	Goals	
		For:	Against.
NSW	10	15	3
ANU	8	17	4
RMC	4	12	11
Newcastle	4	8	15
Wollongong	0	1	19

In the women's matches, ANU came second to Sydney. Social-wise this weekend was a great success. What the Wollongong team lacked on the field (both came last) they made up for at night.

In the local competition, ANU men's is 5th in the combined teams competition, while our first and second grades are in second position in their respective divisions



What with the Wydham Scheme and the Influx of Research Students the ANU Cricket team seems to get a little older every year.



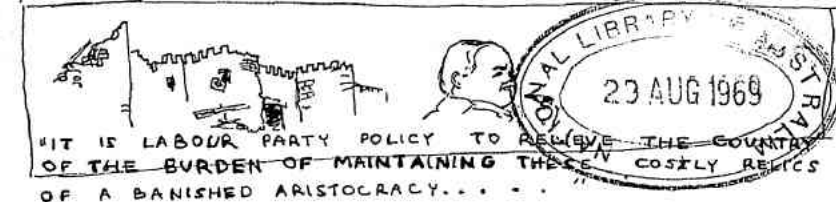
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# POT PAGE



Judy Bowden works on the Reserve Desk in the General Studies Library.



## THREE CHEERS FOR THE PARACLETE

There was a young scholar who lived in the squalor - of John!

- the most luxurious pigsty in Canberra, whose carpeted wastes bear witness to vomiting and firecrackers, thus continuing the proud traditions of Lennox House.

With a Master quite right, a Dean quite light and an office not always there.

- where a student can "distinguish his college life from boarding or hostel existence", by breaking windows, by theft from refrigerators, by a very common room, by dining on crumbed left-over breakfast sausages with jelly and water while high table has chicken, apple pie and wine, by bathroom floor cleaned weekly (sometimes), by food fights in the dining hall before the Master (?) and Dean (!), by festooning the corridors with toilet paper, by incomplete cutlery at formal meals . . . . .

Where the Forester's quill always moist from the still marks the floor as well as page.

There are 300 poor scholars who pay for the squalor - \$21.00

OH DREADFUL SHAME!

This contribution is necessarily anonymous in order to protect an innocent writer of well authenticated observations from the reprisal of an amoral, dogmatic authority.

**BOOK SELL-OUT**

Student wishes to dispose of most of his large library.

Economics, Political Science, History, Philosophy, Law and many others. Many current texts.

Nothing over \$2.00 (except a very few).

Tony Hartnell,  
13 Wolgal Place, Aranda.

Saturday 15th July No Grog Supplied

